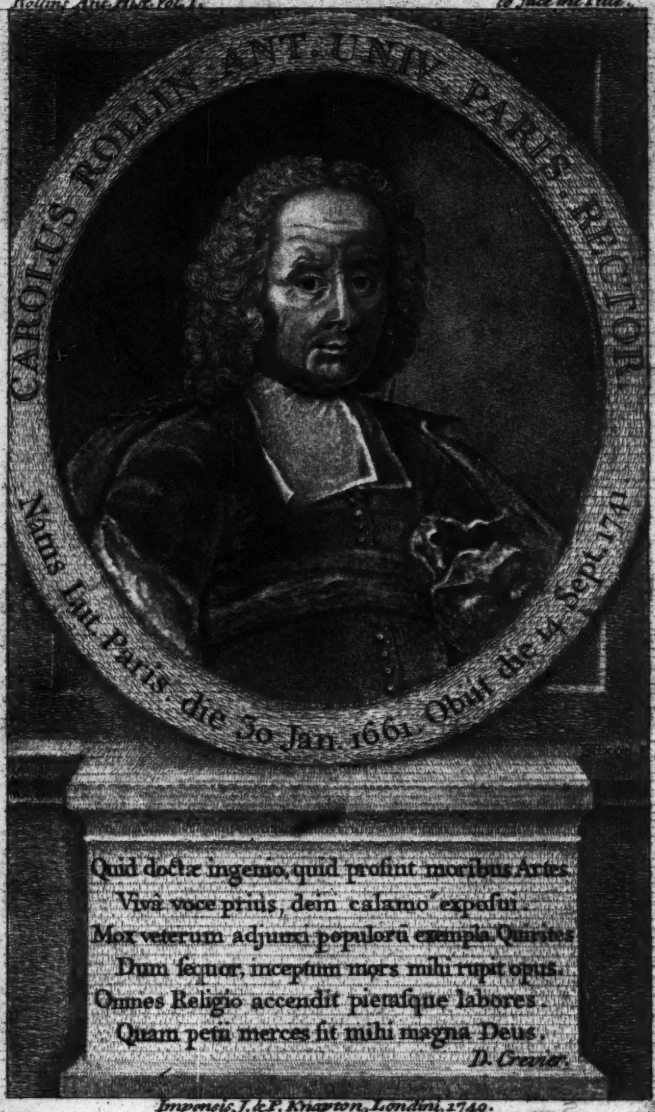
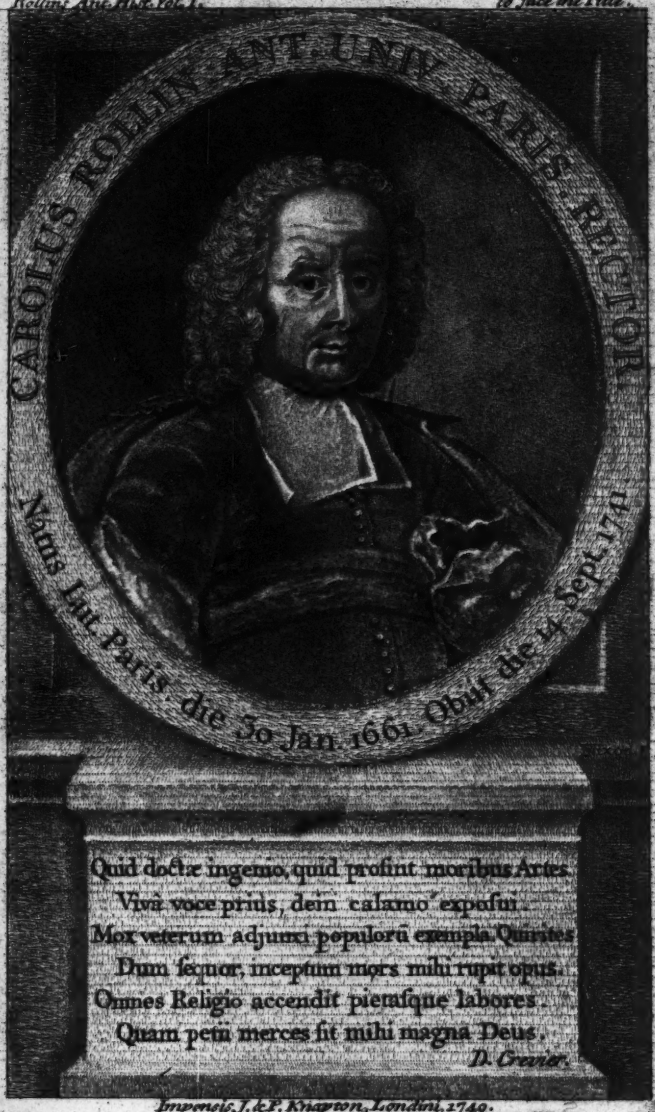


Quid doctæ ingenio, quid profunt moribus Artes
Vivâ voce prius, deinde calamo expositi
Mox veterum adjunxi populorum exempla. Quirites
Dum sequor, inceptum mors mihi rupit opus.
Omnes Religio accendit pietasque labores.
Quam petit merces sit mihi magna Deus.

D. Gravier.

Impensis J. & F. Knapton, Londini, 1740.



Quid doctæ ingenio, quid profunt moribus Artes
Vivâ voce prius, deinde calamo expositi
Mox veterum adjunxi populorum exempla. Quirites
Dum sequor, inceptum mors mihi rupit opus.
Omnes Religio accendit pietasque labores.
Quam petit merces sit mihi magna Deus.

D. Gravier.

Impensis J. & F. Knapton, Londini, 1740.

THE ANCIENT HISTORY OF THE EGYPTIANS, CARTHAGINIANS, ASSYRIANS, BABYLONIANS, MEDES and PERSIANS, MACEDONIANS, AND GRECIANS.

By Mr. ROLLIN, *late Principal of the University of Paris, now Professor of Eloquence in the Royal College, and Member of the Royal Academy of Inscriptions and Belles-Lettres.*

Translated from the FRENCH.

In TWELVE VOLUMES.

The THIRD EDITION, Corrected.

LONDON:

Printed for JOHN and PAUL KNAPTON, at the *Crown* in *Ludgate-Street.* MDCCXLIX.

APPROBATION.

Paris, 3 Sept. 1729.

I HAVE read, by order of the Lord-Keeper, a manuſcript entitled, *The antient Hiſtory of the Egyptians, Carthaginians, Aſſyrians, Babylonians, Medes, Perſians, Macedonians and Greeks,* &c. In this work appears the ſame principles of religion, of probity, and the ſame happy endeavours to improve the minds of youth, which are ſo conſpicuous in all the writings of this author. The preſent work is not confined merely to the inſtruction of young people, but may be of ſervice to all perſons in general, who will now have an opportunity of reading, in their native tongue, a great number of curious events, which before were known to few except the learned.

SECOUSSE.

THE ANCIENT

HISTORY

OF THE

EGYPTIANS,
CARTHAGINIANS,
ASSYRIANS,
BABYLONIANS,
MEDES and
PERSIANS,
MACEDONIANS
AND
GRECIANS.

VOL. I.

Containing the ANCIENT HISTORY of the EGYPTIANS, and of the CARTHAGINIANS, to the third Punic War.

By Mr. ROLLIN, *late Principal of the University of Paris, now Professor of Eloquence in the Royal College, and Member of the Royal Academy of Inscriptions and Belles-Lettres.*

Translated from the FRENCH.

The THIRD EDITION, Corrected.

LONDON:

Printed for JOHN and PAUL KNAPTON, at the *Crown* in *Ludgate-Street.* MDCCXLIX.

PRESENTED
BY
THE HON. SOC.
OF
LINCOLN'S INN

A LETTER written by the Right Reverend Dr. FRANCIS ATTERBURY, late Lord Biſhop of Rocheſter, to Mr. ROLLIN, in commendation of this work.

Reverende atque Eruditiſſime Vir,

CUM, monente amico quodam, qui juxta ædes tuas habitat, ſcirem te Pariſios revertiſſe; ſtatui ſalutatum te ire, ut primùm per valetudinem liceret. Id officii, ex pedum infirmitate aliquandiu dilatum, cùm tandem me impleturum ſperarem, fruſtra fui, domi non eras. Reſtat, ut quod coram exequi non potui, ſcriptis ſaltem literis præſtem; tibique ob ea omnia, quibus à te auctus ſum, beneficia, grates agam, quas habeo certe, & ſemper habiturus ſum maximas.

Reverà munera illa librorum nuperis à te annis editorum egregia ac perhonorifica mihi viſa ſunt. Multi enim facio, & te, vir præſtantiſſime, & tua omnia quæcunque in iſto literarum genere perpolita ſunt; in quo quidem Te cæteris omnibus ejuſmodi ſcriptoribus facilè antecellere, atque eſſe eundem & dicendi & ſentiendi magiſtrum optimum, prorsùs exiſtimo: cúmque in excolendis his ſtudiis aliquantulum ipſe & operæ & temporis poſuerim, liberè tamen profiteor me, tua cum legam ac re-

legam, ea edoctum esse à te, non solùm quæ nesciebam porsùs, sed etiam quæ antea didicisse mihi visus sum. Modestè itaque nimium de opere tuo sentis, cùm juventuti tantùm instituendæ elaboratum id esse contendis. Ea certè scribis, quæ à viris istiusmodi rerum haud imperitis, cum voluptate & fructu legi possunt. Vetera quidem & satis cognita revocas in memoriam; sed ita revocas, ut illustres, ut ornes; ut aliquid vetustis adjicias quod novum sit, alienis quod omnino tuum: bonasque picturas bonâ in luce collocando efficis, ut etiam iis, à quibus sæpissimè conspectæ sunt, elegantiores tamen solitò appareant, & placeant magis.

Certè, dum Xenophontem sæpiùs versas, ab illo & ea quæ à te plurimis in locis narrantur, & ipsum ubique narrandi modum videris traxisse, stylique Xenophontei nitorem ac venustam simplicitatem non imitari tantùm, sed planè assequi: ita ut si Gallicè sciisset Xenophon, non aliis illum, in eo argumento quod tractas, verbis usurum, non alio prorsùs more scripturum judicem.

Hæc ego, haud assentandi causâ (quod vitium procul à me abest) sed verè ex animi sententiâ dico. Cùm enim pulchris à te donis ditatus sim, quibus in eodem, aut in alio quopiam doctrinæ genere referendis imparem me sentio, volui tamen propensi erga te animi gratique testimonium proferre, & te aliquo saltem munusculo, etsi perquam dissimili, remunerari.

Perge, vir docte admodum & venerande, de bonis literis, quæ nunc neglectæ passim & spretæ jacent, benè mereri: perge juventutem Gallicam (quando illi solummodo te utilem esse vis) optimis & præceptis & exemplis informare.

Quod ut facias, annis ætatis tuæ elapsis multos adjiciat

jiciat Deus! iisque decurrentibus fanum te præstet atque incolumem. Hoc ex animo optat ac vovet.

Tui observantissimus

FRANCISCUS ROFFENSIS.

Pransurum te mecum post Festa dixit mihi amicus ille noster qui tibi vicinus est. Cùm statueris tecum quo die adfuturus es, id illi significabis. Me certè annis malisque debilitatum, quandocunque veneris, domi invenies.

6° *Kal. Jan.* 1731.

A LETTER, written by the Right Reverend Dr. FRANCIS ATTERBURY, late Lord Biſhop of Rocheſter, to Mr. ROLLIN, in commendation of this work.

Reverend and moſt Learned Sir,

WHEN I was informed by a friend who lives near you, that you were returned to Paris, I reſolved to wait on you, as ſoon as my health would admit. After having been prevented by the gout for ſome time, I was in hopes at length of paying my reſpects to you at your houſe, and went thither, but found you not at home. It is incumbent on me therefore to do that in writing, which I could not in perſon, and to return you my acknowledgments for all the favours you have been pleaſed to confer upon me, of which, I beg you will be aſſured, that I ſhall always retain the moſt grateful ſenſe.

And indeed I eſteem the books you have lately publiſhed, as preſents of exceeding value, and ſuch as do me very great honour. For I have the higheſt regard, moſt excellent Sir, both for you, and for every thing that comes from ſo maſterly a hand as yours, in the kind of learning you treat; in which I muſt believe that you not only excel all other writers, but are at the ſame time the beſt maſter of ſpeaking and thinking well; and I freely confeſs that, though

though I had applied ſome time and pains in cultivating theſe ſtudies, when I read your volumes over and over again, I was inſtructed in things by you, of which I was not only entirely ignorant, but ſeemed to myſelf to have learnt before. You have therefore too modeſt an opinion of your work, when you declare it compoſed ſolely for the inſtruction of youth. What you write may undoubtedly be read with pleaſure and improvement by perſons not unacquainted in learning of the ſame kind. For whilſt you call to mind ancient facts and things ſufficiently known, you do it in ſuch a manner, that you illuſtrate, you embelliſh them; ſtill adding ſomething new to the old, ſomething entirely your own to the labours of others: by placing good pictures in a good light, you make them appear with unuſual elegance and more exalted beauties, even to thoſe who have ſeen and ſtudied them moſt.

In your frequent correſpondence with Xenophon, you have certainly extracted from him, both what you relate in many places, and every where his very manner of relating; you ſeem not only to have imitated, but attained the ſhining elegance and beautiful ſimplicity of that author's ſtile: ſo that had Xenophon excelled in the French language, in my judgment, he would have uſed no other words, nor wrote in any other method, upon the ſubject you treat, than you have done.

I do not ſay this out of flattery (which is far from being my vice) but from my real ſenſe and opinion. As you have enriched me with your fine preſents, which I know how incapable I am of repaying either in the ſame or in any other kind of learning, I was willing to teſtify my gratitude and affection for you, and at leaſt to make you ſome ſmall, tho' exceedingly unequal, return.

Go on, moſt learned and venerable Sir, to deſerve well of ſound literature, which now lies univerſally neglected and

and deſpiſed. Go on, in forming the youth of France (ſince you will have their utility to be your ſole view) upon the beſt precepts and examples.

Which that you may effect, may it pleaſe God to add many years to your life, and during the courſe of them to preſerve you in health and ſafety. This is the earneſt wiſh and prayer of

Your moſt obedient Servant,

FRANCIS ROFFEN.

P. S. Our friend, your neighbour, tells me you intend to dine with me after the holidays. When you have fixed upon the day, be pleaſed to let him know it. Whenever you come, you will certainly find one ſo weak with age and ills as I am at home.

Decemb. 26. 1731.

THE

THE CONTENTS.

PREFACE.

SECT. I. *THE usefulness of profane history, especially with regard to religion* Page i

SECT. II. *Particular observations on the following work* xix

INTRODUCTION.

The origin and progress of the establishment of kingdoms.

BOOK I.

The antient HISTORY of the *EGYPTIANS.*

PART I.

The description of Egypt, with an account of what is most curious and remarkable in that country 2

CHAP. I. *THEBAIS* 3

CHAP. II. *Middle Egypt, or* HEPTANOMIS 5

SECT. I. *Obelisks* 6

SECT. II. *The Pyramids* 7

SECT. III. *The Labyrinth* 10

SECT. IV. *The Lake of Mœris* 11

SECT. V. *The inundations of the Nile* 13

1. *The source of the Nile* 14

2. *The cataracts of the Nile* ibid.

3. *Causes of the inundations of the Nile* 15

4.

4. *The time and continuance of the inundations* 16
5. *The height of the inundations* 17
6. *The canals of the Nile, and ſpiral pumps* 18
7. *The fertility cauſed by the Nile* 19
8. *Two different proſpects exhibited by the Nile* 21
9. *The canal formed by the Nile, by which a communication is made between the two ſeas* 22
CHAP. III. *LOWER EGYPT* 23

PART II.

Of the manners and cuſtoms of the Egyptians 28
CHAP. I. *Concerning the kings and government* 29
CHAP. II. *Concerning the prieſts and religion of the Egyptians* 35
SECT. I. *The worſhip of the various divinities* 37
SECT. II. *The ceremonies of the Egyptian funerals* 44
CHAP. III. *Of the Egyptian ſoldiers and war* 47
CHAP. IV. *Of the arts and ſciences* 49
CHAP. V. *Of huſbandmen, ſhepherds, and artificers* 51
CHAP. VI. *Of the fertility of Egypt* 56

PART III.

The hiſtory of the kings of Egypt 63
The kings of Egypt 65

BOOK II.

The HISTORY of the *CARTHAGINIANS* 103

PART I.

Of the character, manners, religion, and government of the Carthaginians 104
SECT. I. *Carthage formed after the model of Tyre, of which that city was a colony* ibid.
SECT. II. *The religion of the Carthaginians* 105
SECT. III. *Form of the government of Carthage* 112

The

The
- *Suffetes.* 113
- *Senate.* ibid.
- *People.* 114
- *Tribunal of the hundred.* 115
- *Defect of the government of Carthage.* 117

SECT. IV. *Trade of Carthage, the first source of its wealth and power.* 119

SECT. V. *The mines of Spain, the second source of the riches and power of Carthage.* 120

SECT. VI. *War.* 122

SECT. VII. *Arts and Sciences.* 125

SECT. VIII. *The character, manners, and qualities of the Carthaginians.* 129

PART II.

The history of the Carthaginians. 132

CHAP. I. *The foundation of Carthage, and its progress, till the time of the first Punic war.* ibid.

Conquests of the Carthaginians in
- *Africa.* 136
- *Sardinia, &c.* 137
- *Spain.* 139
- *Sicily.* 142

CHAP. II. *The history of Carthage from the first Punic war to its destruction.* 176

ARTICLE I. *The first Punic war.* 177

The Libyan war, or against the Mercenaries. 201

The second Punic war. 213

The
- *Remote and more immediate causes of the second Punic war.* 214
- *War proclaimed.* 221
- *Beginning of the second Punic war.* 222
- *Passage of the Rhone.* 224
- *March after the passage of the Rhone.* 226
- *Passage over the Alps.* 228
- *Hannibal enters Italy.* 232
- *Battle of the cavalry near the Ticinus.* 233
- *Battle of Trebia.* 236
- *Battle of Thrasymenus.* 241

Hannibal's conduct with respect to Fabius. 244
The state of affairs in Spain. 249
The battle of Cannæ. ibid.
Hannibal takes up his winter-quarters in Capua. 256
The transactions relating to Spain and Sardinia. 259
Ill success of Hannibal. The sieges of Capua and Rome. 260
The defeat and death of { *The two Scipio's in Spain.* 263 / *Asdrubal.* 264
Scipio conquers all Spain. He is appointed consul, and sails into Africa. Hannibal is recalled. 268
Interview between Hannibal and Scipio in Africa followed by a battle. 272
A peace concluded between the Carthaginians and Romans. The end of the second Punic war. 275
A short reflection on the government of Carthage, about the time of the second Punic war. 279
Interval between the second and third Punic war. 280
SECT. I. *The continuation of Hannibal's history.* ibid.
Hannibal { *Reforms the courts of justice, and the treasury of Carthage.* 281 / *Retreat and death.* 283 / *Elogium and character.* 293
SECT. II. *Dissensions between the Carthaginians and Masinissa king of Numidia.* 297

THE

THE PREFACE.

SECT. I. *The Uſefulneſs of* PROFANE HISTORY, *eſpecially with regard to* RELIGION.

What is to be obſerved in hiſtory, beſides the events and chronology.

THE ſtudy of profane hiſtory would be unworthy of a ſerious attention, and a conſiderable length of time, if it were confined to the dry knowledge of antient tranſactions, and an unpleaſing enquiry into the æras when each of them happen'd. It little concerns us to know, that there were once ſuch men as Alexander, Cæſar, Ariſtides or Cato, and that they lived in this or that period; that the empire of the Aſſyrians made way for that of the Babylonians, and the latter for the empire of the Medes and Perſians, who were themſelves ſubjected by the Macedonians, as theſe were afterwards by the Romans.

1. *The cauſes of the riſe and fall of empires.*

But it highly concerns us to know, by what methods thoſe empires were founded; the ſteps by which they roſe to the exalted pitch of grandeur we ſo much admire; what it was that conſtituted their true glory and felicity, and the cauſes of their declenſion and fall.

2. *The genius and character of nations, and of the great persons that governed them.*

'Tis of no less importance to study attentively the manners of different nations; their genius, laws, and customs; and especially to acquaint ourselves with the character and disposition, the talents, virtues and even vices of those men by whom they were governed; and whose good or bad qualities contributed to the grandeur or decay of the states over which they presided.

Such are the great objects which antient history presents; exhibiting to our view all the kingdoms and empires of the world; and at the same time, all the great men who were any way conspicuous; thereby instructing us, by example rather than precept, in the arts of empire and war, the principles of government, the rules of policy, the maxims of civil society, and the conduct of life that suits all ages and conditions.

3. *The origin and progress of arts and sciences.*

We acquire, at the same time, another knowledge, which cannot but excite the curiosity of all persons who have a taste and inclination for polite learning: I mean, the manner in which arts and sciences were invented, cultivated and improved; we there discover, and trace as it were with the eye, their origin and progress; and perceive, with admiration, that the nearer we approach those countries which were once inhabited by the sons of Noah, in the greater perfection we find the arts and sciences; and that they seem to be either neglected or forgot, in proportion to the remoteness of nations from them; so that, when men attempted to revive those arts and sciences, they were obliged to go back to the source from whence they originally flowed.

I give only a transient view of these objects, tho' so very important, in this place, because I have already treated them with some extent elsewhere *.

But

* Vol. 3 & 4. *Of the method of teaching and studying the Belles Lettres, &c.*

But another object of infinitely greater importance, claims our attention. For altho' profane hiſtory treats only of nations who had imbibed all the chimæras of a ſuperſtitious worſhip; and abandoned themſelves to all the irregularities of which human nature, after the fall of the firſt man, became capable: it nevertheleſs proclaims univerſally the greatneſs of the Almighty, his power, and juſtice; and above all, the admirable wiſdom with which his providence governs the univerſe.

4. The obſerving, eſpecially, the connection between ſacred and profane hiſtory.

If the * inherent conviction of this laſt truth, rais'd, according to Cicero's obſervation, the Romans above all other nations; we may, in like manner, affirm, that nothing gives hiſtory a greater ſuperiority to many other branches of literature, than to ſee in a manner imprinted, in almoſt every page of it, the precious footſteps, and ſhining proofs of this great truth, viz. that God diſpoſes all events as ſupreme lord and ſovereign; that he alone determines the fate of kings and the duration of empires; and † that he transfers the government of kingdoms from one nation to another, to puniſh the crimes they commit.

It muſt be confeſſed, that if we compare the attentive, beneficent and evident manner in which the Almighty preſided antiently over his people, with that which appeared in his governing all other nations of the earth, one would be apt to conclude, that the latter were foreign and indifferent to him. God look'd upon the holy nation as his own domain and inheritance; he reſided in the midſt of it,

God took a more immediate care of his own people.

* Pietate ac religione, atque hac una ſapientia quod deorum immortalium numine omnia regi gubernarique perſpeximus, omnes gentes nationeſque ſuperavimus. *Orat. de Aruſp. reſponſ.* n. 19.

† *Becauſe of unrighteous dealings, injuries, and riches got by deceit, the kingdom is tranſlated from one people to another.* Eccleſ. x. 8.

like a maſter in his houſe, and as a father in his family. Iſrael was his ſon, his firſt-born. He had made it his delight to form him from his infancy, and to inſtruct him in perſon. He imparted himſelf to him by his oracles; appointed miraculous men to be his governors; and diſplayed the amazing wonders of his power in his protection. Who could forbear, at the ſight of ſo many glorious privileges, to cry aloud with the prophet, "(a) Judah is his ſanctuary, and Iſrael his dominion." *Solummodo ibi magnificus eſt Dominus noſter.*

But, at the ſame time, did not neglect other nations.

Nevertheleſs this God, altho' forgot by the nations, and ſeemingly forgetting them, always retained and exerciſed his ſupreme power over them, which, though concealed behind the veil of ordinary events, and ſuch a conduct and government as was merely human, was not therefore leſs real or divine; (b) *The earth is the Lord's, and the fulneſs thereof,* ſays the prophet, *the world, and they that dwell therein.* It would be an error highly injurious to the Almighty, to ſuppoſe him the maſter only of one family, and not of all the nations of the world.

He preſided, at the diſperſion of men, after the flood.

We diſcover this important truth in going back to the moſt remote antiquity, and the origin of profane hiſtory; I mean, to the diſperſion of the poſterity of Noah into the ſeveral countries of the earth where they ſettled. Liberty, chance, views of intereſt, a love for certain countries, and ſuch like motives, were, in outward appearance, the only cauſes of the different choice which men made in theſe various migrations. But the ſcriptures inform us, that amidſt the trouble and confuſion that followed the ſudden change in the language of Noah's deſcendants, God preſided viſibly over all their counſels and deliberations; that nothing was tranſacted but by the Almighty's appointment; and that he only guided * and ſettled all mankind, agreeably to

(a) Iſai. xxxiii. 21. (b) Pſal. xxiii. 1.

* *The antients themſelves, according to Pindar,* (Olymp. Od. 7.) *have retained ſome idea, that the diſperſion of men was not*

to the dictates of his mercy and juſtice: (*c*) *The Lord ſcattered them abroad* from thence *upon the face of the earth.*

'Tis true indeed that God, even in thoſe early ages, had a peculiar regard for that people, whom he was one day to conſider as his own. He pointed out the country which they were to inherit: he cauſed it to be poſſeſſed by another laborious nation, who applied themſelves to cultivate and adorn it; and to improve, by all poſſible methods, the future inheritance of the Iſraelites. He then fixed, in that country, the like number of families, as were to be ſettled in it, when the ſons of Iſrael ſhould, at the appointed time, take poſſeſſion of it; and did not ſuffer any of the nations, which were not ſubject to the curſe pronounced by Noah againſt Canaan, to enter an inheritance that was to be given up entirely to the Iſraelites. * *Quando dividebat Altiſſimus gentes, quando ſeparabat filios Adam, conſtituit terminos populorum juxta numerum filiorum Iſrael.* But this peculiar regard of God to his future people, does not interfere with that which he had for the reſt of the nations of the earth, as is evident from the two paſſages of ſcripture above cited, which teach us, that the entire ſucceſſion of ages is preſent to him; that nothing is tranſacted in the whole univerſe, but by his appointment; and that he directs the ſeveral events of it from age to age. (*d*) *Tu es Deus conſpector ſeculorum. A ſeculo uſque in ſeculum reſpicis.*

God, only, has fixed the fate of all empires, both with reſpect to his own people, and the reign of his Son.

We muſt therefore conſider, as an indiſputable principle, and as the baſis and foundation to the ſtudy of profane hiſtory, that the providence of the Almighty has, from all eternity, appointed the eſtabliſhment, duration, and deſtruction of kingdoms and empires, as well in regard to the general plan of the whole univerſe, known only to God, who conſtitutes the

(*c*) Gen. xi. 8, 9. (*d*) Eccleſ. xxxix. 19. xxxiii. 25.

not the effect of chance, but that they had been ſettled in different countries by the appointment of providence.

* *When the Moſt High divided the nations, and ſeparated the ſons of Adam, he aſſigned the bounds of the people* accord-

ing

the order and wonderful harmony of its ſeveral parts; as particularly with reſpect to the people of Iſrael, and ſtill more with regard to the Meſſiah, and the eſtabliſhment of the church, which is his great work, the end and deſign of all his other works, and ever preſent to his ſight: (*e*) *Notum à ſeculo eſt Domino opus ſuum.*

God has vouchſafed to diſcover to us in holy ſcripture, a part of the relation of the ſeveral nations of the earth to his own people; and the little ſo diſcovered, diffuſes great light over the hiſtory of thoſe nations, of whom we ſhall have but a very imperfect idea, unleſs we have recourſe to revelation. 'Tis this diſplays, and brings to light, the ſecret thoughts of princes, their incoherent projects, their fooliſh pride, their impious and cruel ambition: 'Tis this reveals the true cauſes, and hidden ſprings of victories and overthrows; of the grandeur and declenſion of nations; the riſe and ruin of ſtates; and, which is the greateſt benefit that ariſes from the ſtudy of hiſtory, 'tis revelation that teaches us, what judgment the Almighty forms both of princes and empires, and conſequently, what idea we ourſelves ought to entertain of them.

Powerful kings appointed to puniſh or protect Iſrael.

Not to mention Egypt, that ſerved at firſt as the cradle (if I may be allowed the expreſſion) to the holy nation; which afterwards was, a kind of ſevere priſon, and a fiery furnace to * it; and at laſt, the ſcene of the moſt aſtoniſhing miracles that God ever wrought in favour of Iſrael: not to mention, I ſay, Egypt, the mighty empires of Nineveh and Babylon furniſh a thouſand proofs of the truth here advanced.

Their moſt powerful monarchs, Tiglath-Pelaſar, Salmanaſar, Sennacherib, Nebuchadnezzar, and many more, were, in God's hand, as ſo many inſtruments, which he employed to

(*e*) Acts xv. 18.

according to the number of the children of Iſrael (whom he had in view.) This is one of the interpretations (which appears very natural) that is given to this paſſage.

* Educam vos de ergaſtulo Ægyptiorum, *Exod.* vi. 6. De fornace ferrea Ægypti, *Deut.* iv. 20.

to puniſh the tranſgreſſions of his people. (*f*) *He lifted up an enſign to the nations from far, and hiſſed unto them from the end of the earth, to come and receive his orders.* He himſelf put the ſword into their hands, and appointed their marches daily. He breathed courage and ardour into their ſoldiers; made their armies indefatigable in labour, and invincible in battle; and ſpread terror and conſternation wherever they directed their ſteps.

As their conqueſts were ſo rapid, this ought to have given them ſome glimpſe of the inviſible hand which conducted them. But, ſays one of theſe * kings in the name of the reſt; (*g*) *By the ſtrength of my hand I have done it, and by my wiſdom; for I am prudent: And I have removed the bounds of the people, and have robbed their treaſures, and I have put down the inhabitants like a valiant man. And my hand hath found as a neſt the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth, and there was none that moved the wing, or opened the mouth, or peeped.*

But this monarch, ſo auguſt and wiſe in his own eye, how did he appear in that of the Almighty? Only as a ſubaltern, a ſervant ſent by his maſter; (*b*) *the rod of his anger, and the ſtaff in his hand.* God's deſign was to chaſtiſe, not to extirpate his children. But Sennacherib (*i*) *had it in his heart to deſtroy and cut off all nations.* What then will be the iſſue of this kind of conteſt between the deſigns of God, and thoſe of this prince? (*k*) At the time that he fancied himſelf already poſſeſſed of Jeruſalem; the Lord, with a ſingle blaſt, diſperſes all his proud hopes; deſtroys, in one night, an hundred and fourſcore thouſand of his forces: † putting *a hook in his noſe, and a bridle in his lips* (as though he had been

(*f*) Iſai. v. 26, 30. x. 28, 34. xiii. 4, 5. (*g*) Iſai. x. 13, 14. (*b*) Ibid. ver. 5. (*i*) ver. 7. (*k*) ver. 12.

* Sennacherib.

† Inſaniſti in me, & ſuperbia tua aſcendit in aures meas; ponam itaque circulum in naribus tuis, & camum in labiis tuis, & reducam te in viam per quam veniſti. 4 *Reg.* xix. 28.

been a wild beaſt) he leads him back to his own dominions, covered with infamy, through the midſt of thoſe nations, who, but a little before, had beheld him in all his pride and haughtineſs.

Nebuchadnezzar, king of Babylon, appears ſtill more viſibly governed by a providence, to which he himſelf is an entire ſtranger, although it preſides over all his deliberations, and determines all his actions.

(*l*) Being come at the head of his army, to two highways, the one of which leads to Jeruſalem, and the other to Rabbah, the chief city of the Ammonites; this king, not knowing which of them it would be beſt for him to ſtrike into, debates for ſome time with himſelf, and at laſt caſt lots. But God makes it fall on Jeruſalem, to fulfil the menaces he had pronounced againſt that city; viz. to deſtroy it; to burn the temple, and drag its inhabitants into captivity.

(*m*) One would imagine, at firſt ſight, that this king had been prompted to beſiege Tyre, merely from a political view, viz. that he might not leave behind him ſo powerful and well-fortified a city; nevertheleſs, a ſuperior will had decreed the ſiege of Tyre. God was reſolved, on one ſide, to humble the pride of Ithobal its king, who fancying himſelf wiſer than Daniel, whoſe fame was ſpread over the whole Eaſt; and aſcribing entirely to his rare and uncommon prudence, the extent of his dominions, and the greatneſs of his riches, perſuaded himſelf that he was (*n*) *a god, and ſat in the ſeat of God.* On the other ſide, he alſo was reſolved to chaſtiſe that trading people, for their luxury and pride; a people, who thought themſelves kings of the ſea, and ſovereigns over crowned heads; and eſpecially, that inhuman joy of the Tyrians, in their looking upon the fall of Jeruſalem (the rival of Tyre) as their grandeur: theſe were the motives, which prompted God himſelf to lead Nebuchadnezzar to Tyre; and to make him execute, though unknowingly, his com-

(*l*) Ezek. xxi. 19, 23. (*m*) Cap. xxvi, xxvii, xxviii.
(*n*) Cap. xxviii. 2.

commands. IDCIRCO *ecce* EGO ADDUCAM *ad Tyrum Nebuchodonoſor.*

To * recompenſe this monarch, whoſe army the Almighty had cauſed (*o*) *to ſerve a great ſervice againſt Tyre* (theſe are God's own words;) and to compenſate the Babyloniſh troops, for the grievous toils they had ſuſtained during a thirteen years ſiege; (*p*) *I will give,* ſaith the Lord, *the land of Egypt unto Nebuchadnezzar king of Babylon; and he ſhall take her multitude, and take her ſpoil, and take her prey, and it ſhall be the wages for his army.*

The ſame Nebuchadnezzar, being fired with a thirſt of immortalizing his name by the grandeur of his exploits, was determined to heighten the glory of his conqueſts with ſplendor and magnificence, by embelliſhing the capital of his empire with pompous edifices, and the moſt ſumptuous ornaments. But whilſt a ſet of adulating courtiers, on whom he laviſhed the higheſt honours, and immenſe riches, make all places reſound with his name; an auguſt ſenate of watchful ſpirits is formed, who weigh, in the balance of truth, the actions of kings, and from whoſe ſentence there lies no appeal. The king of Babylon is cited before this tribunal, in which there preſides a ſupreme judge, who, to a vigilance which nothing can elude, adds a holineſs that will not allow of the leaſt irregularity. *Vigil & ſanctus.* In this tribunal all Nebuchadnezzar's actions, which were the admiration and wonder of the public, are examined with rigour; and a ſearch is made into the inward receſſes of his heart, to diſcover his moſt hidden thoughts. How will this formidable enquiry end? At the inſtant that Nebuchadnezzar, walking in his palace, and revolving, with a ſecret complacency, his exploits, his grandeur and magnificence, is ſaying to himſelf, (*q*) *Is not this great Babylon that I built for the houſe of the kingdom, by the might of my power, and for the honour of my majeſty!* In this

(*o*) Cap. xxix. 18, 20. (*p*) Dan. iv. 1—34.
(*q*) Ver. 20.

* *This incident is related more at large in the hiſtory of the Egyptians, under the reign of Amaſis.*

this very inſtant, when, by vainly flattering himſelf that he held his power and kingdom only from himſelf, he uſurped the ſeat of the Almighty; a voice from heaven pronounces his ſentence, and declares to him, that (*r*) *his kingdom was departed from him, that he ſhould be driven from men, and his dwelling be with the beaſts of the field, until he knew that the Moſt High ruled in the kingdoms of men, and gave them to whomſoever he would.*

This tribunal, which is for ever aſſembled, tho' inviſible to mortal eyes, pronounced the like ſentence on thoſe famous conquerors, on thoſe heroes of the pagan world, who, like Nebuchadnezzar, conſidered themſelves as the ſole authors of their exalted fortune; as independent to authority of every kind, and as not holding of a ſuperior power.

As God appointed ſome princes to be the inſtruments of his vengeance, he made others the diſpenſers of his goodneſs. He ordained Cyrus to be the deliverer of his people; and, to enable him to ſupport with dignity ſo glorious a function, he endued him with all the qualities which conſtitute the greateſt captains and princes; and cauſed that excellent education to be given him, which the heathens ſo much admired, tho' they neither knew the author or true cauſe of it.

We ſee in profane hiſtory the extent and ſwiftneſs of his conqueſts, the intrepidity of his courage, the wiſdom of his views and deſigns; his greatneſs of ſoul, his noble generoſity; his truly paternal affection for his ſubjects; and, in them, the grateful returns of love and tenderneſs, which made them conſider him, rather as their protector and father, than as their lord and ſovereign. We find, I ſay, all theſe particulars in profane hiſtory; but we do not perceive the ſecret principle of ſo many exalted qualties, nor the hidden ſpring which ſet them in motion.

But Iſaiah affords us this light, and delivers himſelf in words ſuitable to the greatneſs and majeſty of the God who inſpired him. He * repreſents this all-powerful God of armies as

(*r*) Ver. 31, 32.

* Hæc dicit Dominus, Chriſto meo Cyro, cujus apprehendi dexteram,

as leading Cyrus by the hand, marching before him, conducting him from city to city, and from province to province; *ſubduing nations before him, looſening the loins of kings, breaking in pieces gates of braſs; cutting in ſunder the bars of iron*; throwing down the walls and bulwarks of cities; and putting him in poſſeſſion *of the treaſures of darkneſs, and the hidden riches of ſecret places.*

(*r*) The prophet alſo tells us the cauſe and motive of all theſe wonderful events. It was in order to puniſh Babylon, and to deliver Judah, that the Almighty conducts Cyrus, ſtep by ſtep, and gives ſucceſs to all his enterprizes. (*t*) *I have raiſed him up in righteouſneſs, and I will direct all his ways.* ——*For Jacob my ſervant's ſake, and Iſrael mine elect.* But this prince is ſo blind and ungrateful, that he does not know his maſter, nor remember his benefactor. (*u*) *I have ſurnamed thee, tho' thou haſt not known me.*——*I girded thee, tho' thou haſt not known me.*

A fine image of the regal office.

Men ſeldom form to themſelves a right judgment of true glory, and the duties eſſential to regal power. The ſcripture only gives us a full idea of them, and this it does in a wonderful manner, (*x*) under the image of a very large and ſtrong tree, whoſe top reaches to heaven, and whoſe branches extend to the extremites of the earth. As its foliage is very abundant, and it is bowed down with fruit, it conſtitutes the ornament and felicity of the plains around it. It ſupplies a grateful ſhade, and a ſecure retreat to beaſts of every kind: animals, both wild and tame, are ſafely lodged under its hoſpitable branches;

(*r*) Iſa. xlv. 13 & 14. (*t*) Ver. 13 & 4. (*u*) Iſa. xlv. 4, 5. (*x*) Dan. iv. 7, 9.

dexteram, ut ſubjiciam ante faciem ejus gentes, & dorſa regum vertam, & aperiam coram eo januas, & portæ non claudentur. Ego ante te ibo, & glorioſos terræ humiliabo: portas æreas conteram, & vectes ferreos confringam. Et dabo tibi theſauros abſconditos, & arcana ſecretorum: ut ſcias quia ego Dominus, qui voco nomen tuum, Deus Iſrael. *Iſaiah* xlv. 1, 3.

branches; the birds of heaven dwell in the boughs of it, and it ſupplies food to all living creatures.

Can there be a more juſt or more inſtructive idea of the kingly office, whoſe true grandeur and ſolid glory does not conſiſt in that ſplendor, pomp, and magnificence which ſurround it; nor in that reverence and exterior homage which are paid to it by ſubjects: but in the real ſervices and ſolid advantages it procures to nations, whoſe ſupport, defence, ſecurity, and aſylum it forms (both from its nature and inſtitution) at the ſame time that it is the fruitful ſource of terreſtrial bleſſings of every kind; eſpecially, with regard to the poor and weak, who ought to find, beneath the ſhade and protection of royalty, a ſweet peace and tranquillity not to be interrupted or diſturbed; whilſt the monarch himſelf ſacrifices his eaſe, and experiences alone thoſe ſtorms and tempeſts from which he ſhelters all others.

Methinks the reality of this noble image, and the execution of this great plan (religion only excepted) appears in the government of Cyrus, of which Xenophon has given us a picture, in his beautiful preface to the hiſtory of that prince. He has there ſpecified a great number of nations, which, tho' far diſtant one from another, and differing widely in their manners, cuſtoms and language, were however all united, by the ſame ſentiments of eſteem, reverence and love for a prince, whoſe government they wiſhed, if poſſible, to have continued for ever, ſo much happineſs and tranquillity did they enjoy under it *.

A juſt idea of the conquerors of antiquity.

To this amiable and ſalutary government, let us oppoſe the idea which the ſacred writings give us of thoſe monarchs and conquerors, ſo much boaſted by antiquity, who, inſtead of making the happineſs of mankind the ſole object of their care, were prompted by no other motives than thoſe of intereſt and ambition. (*y*) The Holy Spirit repreſents them under

(*y*) Dan. vii.

* Ἐδυνήθη ἐπιθυμίαν ἐμβαλεῖν τοσαύτῳ τῷ πάντας αὐτῷ χαρίζεσθαι, ὅστε καὶ τὴν αὐτοῦ γνώμην ξιὸν κινδυνεύειν.

under the ſymbols of monſters generated from the agitation of the ſea, from the tumult, confuſion and daſhing of the waves one againſt the other; and under the image of cruel wild beaſts, which ſpread terror and deſolation univerſally, and are for ever gorging themſelves with blood and ſlaughter; bears, lions, tigers, and leopaads. How ſtrong and expreſſive is this colouring!

Nevertheleſs, it is often from ſuch deſtructive models, that the rules and maxims of the education generally beſtowed on the children of the great, are borrowed: and it is theſe ravagers of nations, theſe ſcourges of mankind, they propoſe to make them reſemble. By inſpiring them with the ſentiments of a boundleſs ambition, and the love of falſe glory, they become (to borrow an expreſſion from ſcripture) (z) *young lions; they learn to catch the prey, and devour men—to lay waſte cities, to turn lands and their fatneſs into deſolation by the noiſe of their roaring.* And when this young lion is grown up, God tells us, that the noiſe of his exploits, and the renown of his victories, are nothing but a frightful roaring, which fills all places with terror and deſolation.

The examples I have hitherto mentioned, and which are extracted from the hiſtory of the Egyptians, Aſſyrians, Babylonians, and Perſians, prove ſufficiently the ſupreme power exerciſed by God over all empires; and the relation he thought fit to eſtabliſh between the reſt of the nations of the earth, and his own peculiar people. The ſame truth appears as conſpicuouſly under the kings of Syria and Egypt, ſucceſſors of Alexander the Great: between whoſe hiſtory, and that of the Jews under the Maccabees, every body knows the cloſe connection.

To theſe incidents I cannot forbear adding another, which tho' univerſally known, is not therefore the leſs remarkable, I mean the taking of Jeruſalem by Titus. (a) When he had entered that city, and viewed all the fortifications of it, this prince, tho' a heathen, owned the all-powerful arm of the

(z) Ezek. xix. 3, 7. (a) Joſeph. l. 3. c. 46.

God of Iſrael; and, in a rapture of admiration cried out, "'Tis manifeſt that the Almighty has fought for us, and "has driven the Jews from thoſe towers, ſince neither the "utmoſt human force, nor that of all the engines in the "world could have effected it."

God has always diſpoſed of human events, relatively to the reign of the Meſſiah.

Beſides the viſible and ſenſible connection of ſacred and prophane hiſtory, there is another more ſacred and more diſtinct relation with reſpect to the Meſſiah, for whoſe coming the Almighty, whoſe work was ever preſent to his ſight, prepared mankind from far, even by the ſtate of ignorance and diſſoluteneſs in which he ſuffered them to be immerſed during four thouſand years. It was to ſhew the neceſſity there was of our having a mediator, that God permitted the nations to walk after their own ways; and that neither the light of reaſon, nor the dictates of philoſophy, could diſpel their clouds of error, or reform their depraved inclinations.

When we take a view of the grandeur of empires, the majeſty of princes, the glorious actions of great men, the order of civil ſocieties, and the harmony of the different members of which they are compoſed, the wiſdom of legiſlators and the learning of philoſophers; the earth ſeems to exhibit nothing to the eye of man, but what is great and reſplendent; nevertheleſs, in the eye of God, it was equally barren and uncultivated, as at the firſt inſtant of the creation by the Almighty *fiat*. (*b*) *The earth was* WITHOUT FORM AND VOID: this is ſaying but little: it was wholly polluted and impure (the reader will obſerve that I ſpeak here of the heathens) and appeared, to God, only as the haunt and retreat of ungrateful and perfidious men, as it did at the time of the flood. The (*c*) earth was corrupt before God, and was filled with iniquity.

Nevertheleſs the ſovereign arbiter of the univerſe, who, purſuant to the dictates of his wiſdom, diſpenſes both light and darkneſs, and knows how to check the impetuous torrent

(*b*) Gen. i. 3. (*c*) Gen. vi. 11.

rent of human paſſions; would not permit mankind, though abandoned to the utmoſt corruptions, to degenerate into abſolute barbarity; and brutalize themſelves, in a manner, by the extinction of the firſt principles of the law of nature, as is ſeen in ſeveral ſavage nations. Such an obſtacle would have retarded too much the rapid courſe, promiſed by him to the firſt preachers of the doctrine of his ſon.

He darted from far, into the minds of men, the rays of ſeveral great truths, to diſpoſe them for the reception of others of a more important nature. He prepared them for the inſtructions of the goſpel, by thoſe of philoſophers; and it was with this view that God permitted the heathen profeſſors to examine, in their ſchools, ſeveral queſtions, and eſtabliſh ſeveral principles, which are nearly allied to religion; and to engage the attention of mankind, by the ſpirit and beauty of their diſputations. It is well known, that the philoſophers inculcate in every part of their writings, the exiſtence of a God, the neceſſity of a providence that preſides in the government of the world, the immortality of the ſoul, the ultimate end of man, the reward of the good and puniſhment of the wicked, the nature of thoſe duties which conſtitute the band of ſociety; the character of the virtues that are the baſis of morality, as prudence, juſtice, fortitude, temperance, and ſuch like truths, which, tho' incapable of guiding men to righteouſneſs, they yet were of uſe to ſcatter certain clouds, and to diſpel certain obſcurities.

It is by an effect of the ſame providence, which prepared, from far, the ways of the goſpel, that, when the Meſſiah revealed himſelf in the fleſh, God had united together a great number of nations, by the Greek and Latin tongues; and had ſubjected to one monarch, from the Ocean to the Euphrates, all the people not united by language, in order to give a more free courſe to the preaching of the apoſtles. When profane hiſtory is ſtudied with judgment and maturity, it muſt lead us to theſe reflections; and point out to us the manner in which the Almighty makes the empires of the earth ſubſervient to the reign of his ſon.

Exterior talents indulged to the heathens.

It ought likewiſe to teach us the value of all that glitters moſt in the eye of the world, and is moſt capable of dazzling it. Valour, fortitude, ſkill in government, profound policy, merit in magiſtracy, capacity for the moſt abſtruſe ſciences, beauty of genius, univerſal taſte, and perfection in all arts: theſe are the objects which profane hiſtory exhibits to us; which excite our admiration, and often our envy. But at the ſame time this very hiſtory ought to remind us, that the Almighty, ever ſince the creation, has indulged to his enemies all thoſe ſhining qualities which the world eſteems, and on which it frequently beſtows the higheſt elogiums; and, on the contrary, that he often refuſes them to his moſt faithful ſervants, whom he endues with talents of an infinitely ſuperior nature, tho' men neither know their value, nor are deſirous of them. (*d*) *Happy is that people that is in ſuch a caſe: yea, happy is that people, whoſe God is the Lord.*

We muſt not be too profuſe in our applauſes of them.

I ſhall conclude this firſt part of my preface, with a reflection which reſults naturally from what has been ſaid. Since it is certain, that all theſe great men who are ſo much boaſted of in profane hiſtory, were ſo unhappy as not to know the true God, and to diſpleaſe him; we ſhould therefore be particularly careful not to extol them too much. St. Auſtin *, in his Retractations, repents his having laviſhed ſo many encomiums on Plato, and the followers of his philoſophy; becauſe theſe, ſays he, were impious men, whoſe doctrine, in many points, was contrary to that of Jeſus Chriſt.

However, we are not to imagine, that St. Auſtin ſuppoſes it to be unlawful for us to admire and peruſe whatever is either

(*d*) Pſal. cxliv. 15.

* Laus ipſa, qua Platonem vel Platonicos ſeu academicos philoſophos tantum extuli, quantum impios homines non oportuit, non immerito mihi diſplicuit; præſertim quorum contra errores magnos defendenda eſt Chriſtiana doctrina, *Retract.* l. 1. c. 1.

either beautiful in the actions, or true in the maxims of the heathens. He * only adviſes us to correct all ſuch things as are faulty, and to approve whatever is conformable to the right and the juſt in them. He applauded the Romans on many occaſions, and particularly in his books (*f*) *De Civitate Dei*, which is one of the laſt and fineſt of his works. He there ſhews, that the Almighty raiſed them to be victorious over nations, and ſovereigns of a great part of the earth, becauſe of the gentleneſs and equity of their government (alluding to the happy ages of the commonwealth:) thus beſtowing on virtues that were merely human, rewards of the ſame kind with which that people, though very judicious in other reſpects, were ſo unhappy to content themſelves. St. Auſtin therefore does not condemn the encomiums which are beſtowed on the heathens, but only the exceſs of them.

Students ought to take care, and eſpecially we, who by the duties of our profeſſion, are obliged to be perpetually converſant with heathen authors, not to enter too far into the ſpirit of them; not to imbibe, unperceived, their ſentiments, by laviſhing too great applauſes on their heroes; nor to give into exceſſes which the heathens indeed did not conſider as ſuch, becauſe they were not acquainted with virtues of a purer kind. Some perſons, whoſe friendſhip I eſteem as I ought, and for whoſe learning and judgment I have the higheſt regard, have found this defect in ſome part of my work, on the *method of teaching and ſtudying the Belles Lettres*, &c. and are of opinion, that I have gone too great lengths in the encomiums I beſtow on the illuſtrious men of antiquity. I indeed own, that the expreſſions on thoſe occaſions are ſometimes too ſtrong and too unguarded: however, I imagined that I had ſupplied a proper corrective to this, by the hints with which I have interſperſed thoſe four volumes; and therefore, that it would be only loſing time to repeat them; not

(*f*) Lib. 5. cap. 19, 21, &c.

* Id in quoque corrigendum, quod pravum eſt; quod autem rectum eſt, approbandum. *De Bapt. cont. Donat.* l. 7. c. 16.

not to mention my having laid down in different places, the principles which the fathers of the church eſtabliſh on this head, in declaring, with St. Auſtin, that without true piety, that is, without a ſincere worſhip of God, there can be no true virtue; and that no virtue can be ſuch, whoſe object is worldly glory; a truth, ſays this father, acknowledged univerſally by thoſe who are inſpired with real and ſolid piety. (*g*) *Illud conſtat inter omnes veraciter pios, neminem ſine vera pietate, id eſt Dei vero cultu, veram poſſe habere virtutem; nec eam veram eſſe, quando gloriæ ſervit humanæ.*

(*b*) When I obſerved that Perſeus had not reſolution enough to kill himſelf, I did not thereby pretend to juſtify the practice of the heathens, who looked upon ſuicide as lawful; but ſimply to relate an incident, and the judgment which Paulus Æmilius paſſed on it. Had I barely hinted a word or two againſt that cuſtom, it would have obviated all miſtake, and left no room for cenſure.

The oſtraciſm, employed at Athens againſt perſons of the greateſt merit; theft connived at, as one would imagine, by Lycurgus, in Sparta; an equality with regard to poſſeſſions eſtabliſhed in the ſame city, by the authority of the ſtate, and things of a like nature, may admit of ſome difficulty. However, I ſhall have a more immediate attention to theſe * particulars, when the courſe of the hiſtory brings me to them; and ſhall be proud of receiving ſuch lights as the learned and unprejudiced may pleaſe to communicate.

In a work like that I now offer the publick, intended more immediately for the inſtruction of youth, it were heartily to be wiſhed, there might not be one ſingle thought or expreſſion that could contribute to inculcate falſe or dangerous principles. When I firſt ſet about writing the preſent hiſtory, I propoſed this for my maxim, the importance of which I perfectly conceive, but am far from imagining that I have always obſerved it,

(*g*) *De Civit. Dei.* lib. 3. c. 19. (*b*) Vol. IV. p. 81. Paris edit.

* *This Mr. Rollin has done admirably in the ſeveral volumes of his Antient Hiſtory.*

it, though it was my intention to do ſo; and therefore on this, as on many other occaſions, I ſhall ſtand in need of the reader's indulgence.

SECT. II. PARTICULAR OBSERVATIONS *on the following work.*

THE volume I here preſent the publick, is the beginning of a work, in which I propoſe to give the antient hiſtory of the Ægyptians, Carthaginians, Aſſyrians, both of Nineveh and Babylon; together with that of the Medes, Perſians, Macedonians, and the different ſtates of Greece.

As I write principally for the inſtruction of youth, and for perſons who do not intend to make very deep reſearches into ancient hiſtory, I ſhall not crowd this work with a ſort of erudition, that otherwiſe might have been introduced naturally into it, but does not ſuit my purpoſe. My deſign is, in giving a continued ſeries of antient hiſtory, to extract from the Greek and Latin authors, all that I ſhall judge moſt uſeful and entertaining, with reſpect to the tranſactions, and moſt inſtructive with regard to the reflections.

I wiſh it were poſſible for me to avoid the dry ſterility of epitomes, which convey no diſtinct idea to the mind; and at the ſame time the tedious accuracy of long hiſtories, which tire the reader's patience. I am ſenſible that 'tis difficult to ſteer exactly between the two extremes; and although, in the hiſtory of the Egyptians and Carthaginians, I have retrenched a great part of what we meet with in antient authors, I am afraid they will ſtill be thought too long: But I was afraid of ſpoiling the incidents, by being too ſtudious of brevity. However, the taſte of the publick ſhall be my guide, to which I ſhall endeavour to conform hereafter.

I was ſo happy as not to diſpleaſe the publick in my firſt * attempt.

* *The method of teaching and ſtudying the Belles Lettres, &c. The Engliſh tranſlation (in 4 vols.) of this excellent piece of criticiſm, is printed for A. Betteſworth and C. Hitch in Pater-noſter-row.*

attempt. I wiſh the preſent work may be equally ſucceſsful, but dare not raiſe my hopes ſo high. The ſubjects I there treated, *viz.* polite literature, poetry, eloquence, and curious pieces of hiſtory, gave me an opportunity of introducing into it, from antient and modern authors, whatever is moſt beautiful, affecting, delicate and juſt, with regard both to thought and expreſſion. The beauty and juſtneſs of the things themſelves, which I offered the reader, made him more indulgent to the manner in which they were preſented to him; and beſides, the variety of the ſubjects ſupplied the want of thoſe graces which might be expected from the ſtile and compoſition.

But I have not the ſame advantage in the preſent work, the choice of the ſubjects not being entirely at my diſcretion. In a ſeries of hiſtory, an author is often obliged to introduce a great many things that are not always very affecting and agreeable, eſpecially with regard to the origin and riſe of empires; which parts are generally over-run with thorns, and offer very few flowers. However, the ſequel furniſhes matter of a more pleaſing nature, and events that engage more ſtrongly the reader's attention; and I ſhall take care to make uſe of whatever is moſt valuable in the beſt authors. In the mean time, I muſt entreat the reader to remember, that in a wide-extended and beautiful region, the eye does not every where meet with golden harveſts, ſmiling meads, and fruitful orchards; but ſees, at different intervals, wild and leſs cultivated tracts of land. And, to uſe another compariſon after * Pliny, ſome trees in the ſpring, emulouſly ſhoot forth a numberleſs multitude of bloſſoms, which, by this rich dreſs (the ſplendor and vivacity of whoſe colours charm the eye) proclaim

* Arborem flos, eſt pleni veris indicium, & anni renaſcentis; flos gaudium arborum. Tunc ſe novas, aliaſque quàm ſunt, oſtendunt, tunc variis colorum picturis in certamen uſque luxuriant. Sed hoc negatum pleriſque. Non enim omnes florent, & ſunt triſtes quædam, quæque non ſentiant gaudia annorum; nec ullo flore exhilarantur, nataleſve pomorum recurſus annuos verſicolori nuntio promittunt. *Plin. Hiſt. Nat.* l. 16. c. 25.

proclaim a happy abundance in a more advanced ſeaſon: Whilſt other * trees, of a leſs gay and florid kind, though they bear good fruits, have not however the fragrance and beauty of bloſſoms; nor ſeem to ſhare in the joy of reviving nature. The reader will eaſily apply this image to the compoſition of hiſtory.

To adorn and enrich my own, I will be ſo ingenious as to confeſs, that I don't ſcruple, nor am aſhamed, to rifle wherever I come: and that I often do not cite the authors from whom I tranſcribe, becauſe of the liberty I take to make ſome ſlight alterations. I have made the beſt uſe in my power, of the ſolid reflections that occur in the ſecond and third parts of the biſhop of † Meaux's *Univerſal Hiſtory*, which is one of the moſt beautiful and moſt uſeful books in our langnage. I have alſo received great aſſiſtance from the learned Dean Prideaux's *connection of the Old and New Teſtament*, in which he has traced and cleared up, in an admirable manner, the particulars relating to antient hiſtory. I ſhall take the ſame liberty with whatever comes in my way, that may ſuit my deſign, and contribute to its perfection.

I am very ſenſible, that 'tis not ſo much for a perſon's reputation, to make uſe of other men's labours, and that it is in a manner renouncing the name and quality of author. But I am not over fond of that title; and ſhall be extremely well pleaſed, and think myſelf very happy, if I can but deſerve the name of a good compiler, and ſupply my readers with a tolerable hiſtory, who will not be over ſollicitous to enquire what hand it comes from, provided they are but pleaſed with it.

I cannot determine the exact number of volumes which this work will make; but am perſuaded there will be no leſs than ten or twelve. Students, with a very moderate application, may eaſily go through this courſe of hiſtory in a year, without interrupting their other ſtudies. According to my plan, my work ſhould be given to the higheſt form but one. Youths in this claſs are capable of pleaſure and improvement

* *As the fig-tree.* † *Monſ. Boſſuet.*

ment from this hiſtory; and I would not have them go upon that of the Romans, till they ſtudy rhetoric.

It would have been uſeful, and even neceſſary, to have given ſome idea of the antient authors from whence I have extracted the following materials. But the courſe itſelf of the hiſtory will ſhow this, and naturally give me an opportunity of producing them.

The judgment we ought to form of the auguries, prodigies, and oracles of the antients.

In the mean time, it may not be improrer to take notice of the ſuperſtitious credulity objected to moſt of theſe authors, with regard to auguries, auſpices, prodigies, dreams and oracles. And indeed, we are ſhock'd to ſee writers, ſo judicious in all other reſpects, lay it down as a kind of law, to relate theſe particulars with a ſcrupulous accuracy; and to dwell gravely on a tedious detail of low, ridiculous ceremonies, ſuch as the flight of birds to the right or left hand, ſigns diſcover'd in the ſmoaking intrails of beaſts, the greater or leſs greedineſs of chickens in pecking corn, and a thouſand ſuch abſurdities.

It muſt be confeſs'd, that a reader of judgment cannot, without aſtoniſhment, ſee the moſt illuſtrious perſons among the antients for wiſdom and knowledge, generals who were the leaſt able to be influenced by popular opinions, and moſt ſenſible how neceſſary it is to take advantage of auſpicious moments; the wiſeſt councils of princes perfectly well ſkill'd in the arts of government; the moſt auguſt aſſemblies of grave ſenators; in a word, the moſt powerful and moſt learned nations in all ages; to ſee, I ſay, all theſe ſo unaccountably weak, as to make the deciſion of the greateſt affairs, ſuch as the declaring of war, the giving battle, or purſuing a victory, depend on the trifling practices and cuſtoms above mentioned; deliberations that were of the utmoſt importance, and on which the fate and welfare of kingdoms frequently depended.

But, at the ſame time, we muſt be ſo juſt as to own, that their manners, cuſtoms, and laws, would not permit men, in theſe ages, to diſpenſe with the obſervation of theſe practices;

tices: that education, hereditary tradition tranſmitted from immemorial time, the univerſal belief and conſent of different nations, the precepts, and even example of philoſophers; that all theſe, I ſay, made the practices in queſtion appear venerable in their eyes: and that theſe ceremonies, how abſurd ſoever they may appear to us, and are really ſo in themſelves, conſtituted part of the religion and publick worſhip of the antients.

This was a falſe religion, and a miſtaken worſhip; and yet the principle of it was laudable, and founded in nature; the ſtream was corrupted, but the fountain was pure. Man, when abandoned to his own ideas, ſees nothing beyond the preſent moment. Futurity is to him an abyſs inviſible to the moſt eagle-ey'd, the moſt piercing ſagacity: and exhibits nothing, on which he may fix his views, or form any reſolution, with certainty. He is equally feeble and impotent with regard to the execution of his deſigns. He is ſenſible, that he is dependent entirely on a ſupreme power, that diſpoſes all events with abſolute authority; and which, in ſpite of his utmoſt efforts, and of the wiſdom of the beſt concerted ſchemes, by only raſing the ſmalleſt obſtacles and ſlighteſt modifications, renders it impoſſible for him to execute his meaſures.

This obſcurity and weakneſs oblige him to have recourſe to a ſuperiour knowledge and power: he his forc'd, both by his immediate wants, and the ſtrong deſire he has to ſucceed in all his undertakings, to addreſs that Being whom he is ſenſible has reſerved to himſelf alone the knowledge of futurity, and the power of diſpoſing it as he ſees fitting. He accordingly directs prayers, makes vows, and offers ſacrifices, to prevail, if poſſible, with the Deity, to reveal himſelf, either in dreams, in oracles, or other ſigns which may manifeſt his will; fully convinc'd that nothing can happen but by the divine appointment; and that it is man's greateſt intereſt to know this ſupreme will, in order to conform his actions to it.

This religious principle of dependance on, and veneration of, the Supreme Being is natural to man: 'tis for ever im-

printed deep in his heart; he is reminded of it, by the inward ſenſe of his extreme indigence, and by all the objects which ſurround him; and it may be affirmed, that this perpetual recourſe to the Deity, is one of the principal foundations of religion, and the ſtrongeſt band by which man is united to his Creator.

Thoſe who were ſo happy as to know the true God, and and were choſen to be his peculiar people, never fail'd to addreſs him in all their wants and doubts, in order to obtain his ſuccour, and the manifeſtation of his will. He accordingly was ſo gracious as to reveal himſelf to them; and to conduct them by apparitions, dreams, oracles, and prophecies; and to protect them by miracles of the moſt aſtoniſhing kind.

But thoſe who were ſo blind as to ſubſtitute falſhood in the place of truth, directed themſelves, for the like aid, to fictitious and deceitful deities, who were not able to anſwer their expectations; nor recompenſe the homage that mortals paid them, any otherwiſe than by error and illuſion, and a fraudulent imitation of the conduct of the true God.

Hence aroſe the vain obſervation of dreams, which, from a ſuperſtitious credulity, they miſtook for ſalutary warnings from heaven; thoſe obſcure and equivocal anſwers of oracles, beneath whoſe veil the ſpirits of darkneſs conceal'd their ignorance; and, by a ſtudied ambiguity, reſerv'd to themſelves an evaſion or ſubterfuge, whatever might be the iſſue of the event. To this are owing thoſe prognoſticks, with regard to futurity, which men fancied they ſhould find in the entrails of beaſts, in the flight and ſinging of birds, in the aſpect of the planets, in fortuitous accidents, and in the caprice of chance; thoſe dreadful prodigies that fill'd a whole nation with terror; and which, as was believed, nothing could expiate but mournful ceremonies, and even ſometimes the effuſion of human blood: In fine, thoſe black inventions of magic; thoſe deluſions, inchantments, ſorceries, invocations of ghoſts, and many other kinds of divination.

All I have here related was a receiv'd uſage, obſerved by

the heathen nations in general: and this uſage was founded on the principles of that religion of which I have given a ſhort account. We have a ſignal proof of this in the Cyropedia †, where Cambyſes the father of Cyrus, gives that young prince ſuch noble inſtructions; inſtructions admirably well adapted to form the great captain, and great prince. He exhorts him, above all things, to pay the higheſt reverence to the gods; and not to undertake any enterprize, whether important or inconſiderable, without firſt calling upon, and conſulting them; he enjoins him to honour prieſts and augurs, as being their miniſters, and the interpreters of their will; but yet not to truſt or abandon himſelf implicitly and blindly to them, till he has firſt learnt every thing relating to the ſcience of divination, of auguries and auſpices. The reaſon he gives for the ſubordination and dependance in which kings ought to live with regard to the gods, and the neceſſity they are under of conſulting them in all things, is this; how clear-ſighted ſoever mankind may be in the ordinary courſe of affairs, their views are always very narrow and bounded with regard to futurity; whereas the deity, at a ſingle glance, takes in all ages and events. *As the gods,* ſays Cambyſes to his ſon, *are eternal, they know equally all things, paſt, preſent and to come. With regard to the mortals who addreſs them, they give ſalutary counſels to thoſe whom they are pleaſed to favour, that they may not be ignorant of what things they ought, or ought not to undertake. If 'tis obſerved, that the deities do not give the like counſels to all men, we are not to wonder at it, ſince no neceſſity obliges them to attend to the welfare of thoſe perſons, on whom they do not vouchſafe to confer their favour.*

Such was the doctrine of the moſt learned and moſt enlightened nations, with reſpect to the different kinds of divination; and 'tis no wonder that the authors who wrote the hiſtory of thoſe nations, thought it incumbent on them to give an exact detail of ſuch particulars as conſtituted part of their religion and worſhip, and was frequently in a manner the ſoul of their deliberations, and the ſtandard of their conduct.

† *Xenophon in Cyrop.* l. 1. p. 25 & 27.

duct. I therefore was of opinion, for the ſame reaſon, that it would not be proper for me, to omit entirely, in the enſuing hiſtory, what relates to this ſubject, though I have however, retrenched a great part of it.

I intend to annex at the end of this work, a chronological abridgment of the ſeveral tranſactions and events it treats, with a compleat index.

Archbiſhop Uſher is my uſual guide in chronology. In the hiſtory of the Carthaginians I commonly ſet down four æras: the year from the creation of the world, which, for brevity ſake, I mark thus, A. M. thoſe of the foundation of Carthage and Rome; and laſtly, the year that precedes the birth of our Saviour, which I ſuppoſe to be the 4004th of the world, wherein I follow Uſher and others, though they ſuppoſe it to be four years earlier.

THE

THE ANTIENT HISTORY OF THE EGYPTIANS, CHRTHAGINIANS, ASSYRIANS, BABYLONIANS, MEDES, PERSIANS, MACEDONIANS and GRECIANS.

INTRODUCTION.

The origin and progreſs of the eſtabliſhment of kingdoms.

TO know in what manner the ſtates and kingdoms were founded, that have divided the univerſe; the ſteps whereby they roſe to that pitch of grandeur related in hiſtory; by what ties families and cities, united, in order to conſtitute one body or ſociety, and to live together

under the ſame laws and a common authority: it will be neceſſay to trace things back, in a manner, to the infancy of the world; and to thoſe ages in which mankind, being diſperſed into different regions, (after the confuſion of tongues) began to people the earth.

In theſe early ages every father was the ſupreme head of his family; the arbiter and judge of whatever conteſts and diviſions might ariſe within it; the natural legiſlator over his little ſociety; the defender and protector of thoſe, who, by their birth, education and weakneſs, were under his protection and ſafeguard; and of whom he was ſo extremely tender, that he was as careful of their intereſt as his own.

But although theſe maſters enjoyed an independent authority, they made a mild and paternal uſe of it. So far from being jealous of their power, they neither govern'd with haughtineſs, nor decided with tyranny. As they were obliged by neceſſity to aſſociate their family in their domeſtic labours, they alſo ſummoned them together, and aſked their opinion in matters of importance. In this manner all affairs were tranſacted in concert, and for the common good.

The laws which the paternal vigilance eſtabliſhed in this little domeſtic ſenate, being dictated in no other view, but to promote the general welfare; concerted with ſuch children as were come to years of maturity, and accepted by the inferiors, with a full and free conſent; were religiouſly kept and preſerved in families as an hereditary polity, to which they owed their peace and ſecurity.

But different motives gave riſe to different laws. One man, overjoy'd at the birth of a firſt-born ſon, reſolved to diſtinguiſh him from his future children, by beſtowing on him a more conſiderable ſhare of his poſſeſſions, and giving him a greater authority in his family. Another, more attentive to the intereſt of a beloved wife, or darling daughter, whom he wanted to ſettle in the world; thought it incumbent on him to ſecure their rights, and increaſe their advantages. The ſolitary and chearleſs ſtate to which a wife would be reduced, in caſe ſhe ſhould become a widow, affected

fected more intimately another man; and made him provide, beforehand, for the subsistence and comfort of a woman who form'd his felicity. From these different views, and others of the like nature, arose the different customs of nations, as well as their rights, which are infinitely various.

In proportion as every family increased, by the birth of children and their marrying into other families, they extended their little domain; and form'd, by insensible degrees, towns and cities.

These societies growing, in process of time, very numerous; and the families being divided into various branches, each of whom had its head, whose different interests and characters might interrupt the general tranquillity; it was necessary to entrust one person with the government of the whole; in order to unite all these chiefs or heads under a single authority, and to maintain the publick peace by an uniform administration. The idea which men still retained of the paternal government, and the happy effects they had experienced from it, prompted them to chuse from among their wisest and most virtuous men, him in whom they had observed the tenderest and most fatherly disposition. Neither ambition or cabal had the least share in this choice; probity alone, and the reputation of virtue and equity, decided on these occasions, and gave the preference to the most worthy *.

To heighten the lustre of their newly acquired dignity, and enable them the better to put the laws in execution, as well as to devote themselves entirely to the publick good; to defend the state against the invasions of their neighbours, and the factions of discontented citizens, the title of king was bestowed upon them; a throne was erected and a scepter put into their hands; homage

* Quos ad fastigium hujus majestatis non ambitio popularis, sed spectata inter bonos moderatio provehebat. *Justin.* l. 1. c. 1.

homage was paid them, officers were aſſigned, and guards appointed for the ſecurity of their perſons; tributes were granted; they were inveſted with full powers to adminiſter juſtice, and for this purpoſe were arm'd with a ſword, in order to reſtrain injuſtice, and puniſh crimes *.

At firſt, every city had its particular king, who, being more ſollititous of preſerving his dominion than of enlarging it, confin'd his ambition within the limits of his native country. But the almoſt unavoidable feuds which break out between neighbours; the jealouſy againſt a more powerful king; the turbulent and reſtleſs ſpirit of a prince; his martial diſpoſition, or thirſt of aggrandizing himſelf and diſplaying his abilities; gave riſe to wars which frequently ended in the entire ſubjection of the vanquiſhed, whoſe cities were by that means poſſeſſed by the victor, and encreaſed inſenſibly his dominions. † Thus, a firſt victory paving the way to a ſecond, and, making a prince more powerful and enterprizing, ſeveral cities and provinces were united under one monarch; and form'd kingdoms of a greater or leſs extent, according to the more or leſs ardour with which the victor had puſhed his conqueſts.

The ambition of ſome of theſe princes being too vaſt to confine itſelf within a ſingle kingdom, it broke over all bounds, and ſpread univerſally like a torrent, or the ocean; ſwallowed up kingdoms and nations; and gloried in depriving princes of their dominions, who had not done them the leaſt injury; in carrying fire and ſword into the moſt remote countries, and in leaving, every where, bloody traces of their progreſs! Such was the origin of thoſe

* Fines imperii tueri magis quàm proferre mos erat. Intra ſuam cuique patriam regna finiebantur. *Juſtin. ibid.*

† Domitiis proximis, cùm acceſſione virium fortior ad alios tranſiret, & proxima quæque victoria inſtrumentum ſequentis eſſet, totius orientis populos ſubegit. *Juſtin. ibid.*

thoſe famous empires which included a great part of the world.

Princes made a various uſe of victory, according to the diverſity of their diſpoſition or intereſts. Some, conſidering themſelves as abſolute maſters of the conquered; and imagining they were ſufficiently indulgent, in ſparing their lives; bereaved them, as well as their children, of their poſſeſſions, their country, and their liberty; ſubjected them to a moſt ſevere captivity; employed them in thoſe arts which are neceſſary for the ſupport of life, in the loweſt and moſt ſervile offices of the houſe, in the painful toils of the field; and frequently forced them, by the moſt inhuman treatment, to dig in mines, and ranſack the bowels of the earth, merely to ſatiate their avarice; and hence mankind were divided into freemen and ſlaves, maſters and bondmen.

Others introduced the cuſtom of tranſporting whole nations into new countries; where they ſettled them, and gave them lands to cultivate.

Other princes, again, of more gentle diſpoſitions, contented themſelves with only obliging the vanquiſhed nations to purchaſe their liberties, and the enjoyment of their lives and privileges, by annual tributes laid on them for that purpoſe; and ſometimes they would ſuffer kings to ſit peaceably on their thrones, upon condition of their paying them ſome kind of homage.

But ſuch of theſe monarchs as were the wiſeſt and ableſt politicians, thought it glorious to eſtabliſh a kind of equality betwixt the nations newly conquer'd, and their other ſubjects; granting the former almoſt all the rights and privileges which the others enjoy'd: and by this means a great number of nations that were ſpread over different and far diſtant countries, conſtituted, in ſome meaſure, but one city, at leaſt but one people.

Thus I have given a general and conciſe idea of mankind, from the earlieſt monuments which hiſtory has preſerved on this ſubject, the particulars whereof I ſhall endeavour to this

relate, in treating of each empire and nation. I ſhall not touch upon the hiſtory of the Jews, or that of the Romans. The Egyptians, Carthaginians, Aſſyrians, Babylonians, Medes, Perſians, Macedonians and Grecians, will form the ſubject of the work, of which this is the firſt volume. I begin with the Egyptians and Carthaginians, becauſe the former are of very great antiquity, and as the hiſtory of both is leſs blended with that of other nations; whereas thoſe of other ſtates are more interwoven, and ſometimes ſucceed one another.

THE

THE ANTIENT HISTORY OF THE EGYPTIANS AND CARTHAGINIANS.

CONTAINING

BOOK I.

I. A deſcription of the ſeveral parts of Egypt, with its moſt remarkable curioſities, as obeliſks, pyramids, labyrinth, lake of Mœris, river Nile, inundations, cataracts, &c.

II. The cuſtoms, manners, laws, religion, funerals, military government, arts, ſciences, &c. of that country.

III. Hiſtory of the kings of Egypt.

BOOK II.

I. Foundation and progreſs of Carthage.

II. The manners, government, wealth, commerce, religion, arts and ſciences of the Carthaginians.

III. Their conqueſts in Africa, Spain, Sardinia and Sicily.

IV. The firſt Punic war, and that of the Mercenaries.

V. The ſecond Punic war. Paſſage of the Rhone (under Hannibal.) His march over the Alps. Invaſion of Italy.

VI. Battles of Ticinus, Trebia, Thraſymenus and Cannæ.

VII. Hannibal in Capua, &c. His ill ſucceſs. Siege of that city and Rome.

VIII. Defeat and death of the two Scipios in Spain. Death of Aſdrubal.

IX. Peace concluded between the Romans and Carthaginians.

X. Retreat, death, eloglum and character of Hannibal.

XI. The third Punic war. Genius and character of the younger Scipio. Hiſtory of Maſiniſſa's family, &c.

THE ANCIENT HISTORY OF THE EGYPTIANS, AND CARTHAGINIANS.

BOOK I.

THE ANTIENT

HISTORY

OF THE

EGYPTIANS.

I SHALL divide what I have to ſay upon the Egyptians into three parts. The firſt ſhall contain a ſhort deſcription of the different parts of Egypt, and of what is moſt remarkable in it. In the ſecond I ſhall treat of the cuſtoms, laws, and religion of the Egyptians; and in the third, I ſhall give the hiſtory of their kings.

PART THE FIRST.

THE DESCRIPTION OF EGYPT:

WITH AN

ACCOUNT *of whatever is moſt curious and remarkable in that country.*

EGYPT within a narrow extent contained formerly a great number of cities, and an incredible multitude of inhabitants *.

It is bounded on the eaſt by the Red-Sea, and the Iſthmus of Suez; on the ſouth by Ethiopia, on the weſt by Libya, and on the north by the Mediterranean. The Nile runs from ſouth to north, thro' the whole country, about two hundred leagues in length. This country is incloſed on each ſide with a ridge of mountains, which very often leave, between the foot of the hills and the river Nile, a

* *'Tis related that under thouſand inhabited cities in Amaſis, there were twenty Egypt.* Her. l. 2. c. 177.

a tract of ground of not above half a day's journey in length *, and ſometimes leſs.

On the weſt ſide, the plain grows wider in ſome places, and extends to twenty-five or thirty leagues. The greateſt breadth of Egypt is from Alexandria to Damiata, being about fifty leagues.

Ancient Egypt may be divided into three principal parts; Upper Egypt, otherwiſe call'd Thebais, which was the moſt ſouthern part; Middle Egypt, or Heptanomis, ſo call'd from the ſeven Nomi or diſtricts it contain'd; Lower Egypt, which included what the Greeks call Delta, and all the country as far as the Red-Sea, and along the Mediterranean to Rhinocolura, or Mount Caſius. (*a*) Under Seſoſtris, all Egypt became one kingdom, and was divided into thirty-ſix governments or Nomi; ten in Thebais, ten in Delta, and ſixteen in the country between both.

The cities of Syene and Elephantina divided Egypt from Ethiopia; and in the days of Auguſtus were the boundaries of the Roman empire: *Clauſtra olim Romani Imperii*, Tacit. Annal. Lib. 2. Cap. 61.

CHAP. I.

THEBAIS.

THEBES, from whence Thebais had its name, might vie with the nobleſt cities in the univerſe. Its hundred gates, celebrated by Homer, (*b*) are univerſally known; and acquir'd it the ſurname of Hecatonpylos, to diſtinguiſh it from the other Thebes in Bœotia. (*c*) It was equally large and populous; and, according to hiſtory, could ſend out at once two hundred chariots, and ten thouſand fighting-men at each of its gates. (*d*) The Greeks and Romans have celebrated its magnificence and grandeur, though they ſaw it only in its ruins; ſo auguſt were the remains of this city.

(*a*) Strabo, l. 17. p. 787. (*b*) Hom. Il. 1. v. 381.
(*c*) Strab. l. 17. p. 816. (*d*) Tacit. Ann. l. 2. c. 60.

* *A day's journey is* 24 *eaſtern, or* 33 *Engliſh miles and a quarter.*

(*e*) In Thebes, now call'd Sayd, have been diſcover'd temples and palaces which are ſtill almoſt entire, adorned with innumerable columns and ſtatues. One palace eſpecially is admir'd, the remains whereof ſeem to have exiſted purely to eclipſe the glory of the moſt pompous edifices. Four walks extending farther than the eye can ſee, and bounded on each ſide with ſphinxes, compoſed of materials as rare and extraordinary as their ſize is remarkable, ſerve for avenues to four porticos, whoſe height is amazing to behold. Beſides, they who give us the deſcription of this wonderful edifice, had not time to go round it; and are not ſure that they ſaw above half: however, what they had a ſight of was aſtoniſhing. A hall, which in all appearance ſtood in the middle of this ſtately palace, was ſupported by an hundred and twenty pillars ſix fathoms round, of a proportionable height and intermix'd with obeliſks, which ſo many ages have not been able to demoliſh. Painting had diſplay'd all her art and magnificence in this edifice. The colours themſelves, which ſooneſt feel the injury of time, ſtill remain amidſt the ruins of this wonderful ſtructure, and preſerve their beauty and luſtre; ſo happily could the Egyptians imprint a character of immortality on all their works. (*f*) Strabo, who was on the ſpot, deſcribes a temple he ſaw in Egypt, very much reſembling that of which I have been ſpeaking.

The ſame (*g*) author, deſcribing the curioſities of Thebais, ſpeaks of a very famous ſtatue of Memnon, the remains whereof he had ſeen. 'Tis ſaid that this ſtatue, when the beams of the riſing ſun firſt ſhone upon it in the morning, utter'd an articulate ſound *. And indeed Strabo himſelf was an ear-witneſs of this; but then he doubts whether the ſound came from the ſtatue.

(*e*) Thevenot's travels. (*f*) Lib. 17. p. 805. (*g*) P. 816.

* Germanicus aliis quoque miraculis intendit animum, quorum præcipua fuere Memnonis ſaxea effigies, ubi radiis ſolis icta eſt, vocalem ſonum reddens, &c. *Tacit. Ann. l.* 2. *c.* 61.

CHAP.

CHAP. II.

MIDDLE EGYPT or *HEPTANOMIS.*

MEMPHIS was the capital of this part of Egypt. Here were many ſtately temples, eſpecially that of the God Apis, who was honour'd in this city after a particular manner. I ſhall ſpeak of it hereafter, as well as of the pyramids which ſtood in the neighbourhood of this place, and render'd it ſo famous. Memphis was ſituated on the weſt ſide of the Nile.

(*b*) Grand Cairo, which ſeems to have ſucceeded Memphis, was built on the other ſide of that river. The caſtle of Cairo is one of the greateſt curioſities in Egypt. It ſtands on a hill without the city, has a rock for its foundation, and is ſurrounded with walls of a vaſt height and ſolidity. You go up to the caſtle by a way hewn out of the rock, and which is ſo eaſy of aſcent, that loaded horſes and camels get up without difficulty. The greateſt rarity in this caſtle is Joſeph's well, ſo call'd, either becauſe the Egyptians are pleaſed with aſcribing their moſt remarkable particulars to that great man, or becauſe there is really ſuch a tradition in the country. This is a proof at leaſt, that the work in queſtion is very ancient; and 'tis certainly worthy the magnificence of the moſt powerful kings of Egypt. This well has, as it were, two ſtories, cut out of the rock to a prodigious depth. One deſcends to the reſervoir of water, between the two wells, by a ſtair-caſe ſeven or eight foot broad, conſiſting of two hundred and twenty ſteps, and ſo contrived, that the oxen employ'd to throw up the water go down with all imaginable eaſe, the deſcent being ſcarcely perceptible. The well is ſupplied from a ſpring, which is almoſt the only one in the whole country. The oxen are continually turning a wheel with a rope, to which buckets are faſtened. The water thus drawn from the firſt and lowermoſt well, is convey'd by a little canal, into a reſervoir, which forms the ſecond well; from whence it is drawn to the top in the ſame manner, and

(*b*) Thevenot,

then convey'd by pipes to all parts of the caſtle. As this well is ſuppoſed by the inhabitants of the country to be of great antiquity, and has indeed much of the antique manner of the Egyptians, I thought it might deſerve a place among the curioſities of Ancient Egypt.

(*i*) Strabo ſpeaks of ſuch an engine, which, by wheels and pullies, threw up the water of the Nile to the top of a vaſt high hill; with this difference, that, inſtead of oxen, an hundred and fifty ſlaves were employed to turn theſe wheels.

The part of Egypt of which we ſpeak, is famous for ſeveral rarities, each of which deſerves a particular examination. I ſhall relate only the principal, ſuch as the obeliſks, the pyramids, the labyrinth, the lake of Mœris, and the Nile.

SECT. I. *The OBELISKS.*

EGYPT ſeemed to place its chief glory in raiſing monuments for poſterity. Its obeliſks form at this day, on account of their beauty as well as height, the principal ornament of Rome; and the Roman power, deſpairing to equal the Egyptians, thought it honour enough to borrow the monuments of their kings.

An obeliſk is a quadrangular, taper, high ſpire or pyramid, raiſed perpendicularly and terminating in a point, to ſerve as an ornament to ſome open ſquare; and is very often covered with inſcriptions or hieroglyphicks, that is, with myſtical characters or ſymbols, uſed by the Egyptians to conceal and diſguiſe their ſacred things, and the myſteries of their theology.

(*k*) Seſoſtris erected in the city of Heliopolis two obeliſks of extreme hard ſtone, brought from the quarries of Syene, at the extremity of Egypt. They were each one hundred and twenty cubits high, that is, thirty fathoms, or one hundred and eighty foot *. The emperor Auguſtus, having made

(*i*) L. 17. p. 807. (*k*) Diod. l. 1. p. 37.

* *It is proper to obſerve, once for all, that an Egyptian cubit, according to Mr. Greaves, was* 1 *foot* 9 *inches, and about* $\frac{3}{4}$ *of our meaſure.*

made Egypt a province of the empire, cauſed theſe two obeliſks to be tranſported to Rome, one whereof was afterwards broke to pieces. (*l*) He durſt not venture upon a third, which was of a monſtrous ſize. It was made in the reign of Ramiſes: 'Tis ſaid that twenty thouſand men were employed in the cutting of it. Conſtantius, more daring than Auguſtus, ordered it to be removed to Rome. Two of theſe obeliſks are ſtill ſeen, as well as another of an hundred cubits or twenty-five fathoms high, and eight cubits or two fathoms in diameter. (*m*) Caius Cæſar had it brought from Egypt in a ſhip of ſo odd a form, that, according to Pliny, the like had never been ſeen.

Every part of Egypt abounded with this kind of obeliſks; they were for the moſt part cut in the quarries of Upper Egypt, where ſome are now to be ſeen half finiſhed. But the moſt wonderful circumſtance is, that the ancient Egyptians ſhould have had the art and contrivance to dig even in the very quarry a canal, through which the water of the Nile ran in the time of its inundation; from whence they afterwards raiſed up the columns, obeliſks and ſtatues on * rafts, proportioned to their weight, in order to convey them into Lower Egypt. And as the country abounded every where with canals, there were few places to which thoſe huge bodies might not be carried with eaſe; although their weight would have broke every other kind of engine.

SECT. II. *The PYRAMIDS.*

(*n*) A Pyramid is a ſolid or hollow body, having a large, and generally a ſquare baſe, and terminating in a point.

There were three pyramids in Egypt more famous than the reſt, one whereof † deſerv'd to be rank'd among the wonders of the world; they did not ſtand very far from the city

(*l*) Plin. l. 36. c. 8, 9. (*m*) Plin. l. 36. c. 9.
(*n*) Herod. l. 2. c. 124, &c. Diod. l. 1. p. 39—41. Plin. lib. 36. c. 12.

* *Rafts are pieces of flat timber put together, to carry goods on rivers.*

† Vide Diod. Sic.

city of Memphis. I ſhall take notice here only of the largeſt of the three. This pyramid, like the reſt, was built on a rock, having a ſquare baſe, cut on the outſide as ſo many ſteps, and decreaſing gradually quite to the ſummit. It was built with ſtones of a prodigious ſize, the leaſt of which were thirty foot, wrought with wonderful art, and covered with hieroglyphicks. According to ſeveral ancient authors, each ſide was eight hundred foot broad, and as many high. The ſummit of the pyramid, which to thoſe who viewed it from below ſeemed a point, was a fine platform compoſed of ten or twelve maſſy ſtones, and each ſide of that platform ſixteen or eighteen foot long.

M. de Chazelles, of the academy of ſciences, who went purpoſely on the ſpot in 1693, gives us the following dimenſions:

The ſide of the ſquare baſe	110 fathoms
The fronts are equilateral triangles, and therefore the ſuperficies of the baſe is	12100 ſquare fathoms.
The perpendicular height	77¾ fathoms.
The ſolid contents	313590 cubical fathoms.

An hundred thouſand men were conſtantly employed about this work, and were relieved every three months by the ſame number. Ten compleat years were ſpent in hewing out the ſtones, either in Arabia or Ethiopia, and in conveying them to Egypt; and twenty years more in building this immenſe edifice, the inſide of which contained numberleſs rooms and apartments. There was expreſſed on the pyramid, in Egyptian characters, the ſums it coſt only in garlick, leeks, onions and the like for the workmen; and the whole amounted to ſixteen hundred * talents of ſilver, that is, four millions five hundred thouſand French livres; from whence it was eaſy to conjecture what a vaſt ſum the whole muſt have amounted to.

Such were the famous Egyptian pyramids, which by their figure, as well as ſize, have triumphed over the injuries of time and the Barbarians. But what efforts ſoever men may make, their nothingneſs will always appear. Theſe pyramids were tombs; and there is ſtill to be ſeen, in the middle of the

* *About* 220000 *l. ſterling.*

the largeſt, an empty ſepulchre, cut out of one entire ſtone, about three foot deep and broad, and a little above ſix foot long *. Thus all this buſtle, all this expence, and all the labours of ſo many thouſand men, ended in procuring a prince, in this vaſt and almoſt boundleſs pile of building, a little vault ſix foot in length. Beſides, the kings who built theſe pyramids, had it not in their power to be buried in them; and ſo did not enjoy the ſepulchre they had built. The public hatred which they incurred, by reaſon of their unheard-of cruelties to their ſubjects, in laying ſuch heavy taſks upon them, occaſioned their being interred in ſome obſcure place, to prevent their bodies from being expoſed to the fury and vengeance of the populace.

(*o*) This laſt circumſtance, which hiſtorians have taken particular notice of, teaches us what judgment we ought to paſs on theſe edifices, ſo much boaſted of by the ancients. It is but juſt to remark and eſteem the noble genius which the Egyptians had for architecture; a genius that prompted them from the earlieſt times, and before they could have any models to imitate, to aim in all things at the grand and magnificent; and to be intent on real beauties, without deviating in the leaſt from a noble ſimplicity, in which the higheſt perfection of the art conſiſts. But what idea ought we to form of thoſe princes, who conſidered as ſomething grand, the raiſing by a multitude of hands, and by the help of money, immenſe ſtructures, with the ſole view of rendering their names immortal; and who did not ſcruple to deſtroy thouſands of their ſubjects to ſatisfy their vain-glory! They differed very much from the Romans, who ſought to immortalize themſelves by works of a magnificent kind, but at the ſame time of public utility.

(*p*) Pliny gives us, in few words, a juſt idea of theſe pyramids, when he calls them a fooliſh and uſeleſs oſtentation of the wealth of the Egyptian kings; *Regum pecuniæ otioſa ac ſtulta oſtentatio.* And adds, that by a juſt puniſhment their memory is buried in oblivion; the hiſtorians not agreeing

(*o*) Diod. *l.* 1. p. 40. (*p*) Lib. 36. cap. 12.

* *Strabo mentions the ſepulchre,* Lib. 17. p. 808.

agreeing among themſelves about the names of thoſe who firſt raiſed thoſe vain monuments. *Inter eos non conſtat à quibus factæ ſint, juſtiſſimo caſu obliteratis tantæ vanitatis auctoribus.* In a word, according to the judicious remark of Diodorus, the induſtry of the architects of thoſe pyramids is no leſs valuable and praiſe-worthy, than the deſign of the Egyptian kings contemptible and ridiculous.

But what we ſhould moſt admire in theſe ancient monuments, is, the true and ſtanding evidence they give of the ſkill of the Egyptians in aſtronomy; that is, in a ſcience which ſeems incapable of being brought to perfection, but by a long ſeries of years, and a great number of obſervations. M. de Chazelles, when he meaſur'd the great pyramid in queſtion, found that the four ſides of it were turned exactly to the four quarters of the world; and conſequently ſhewed the true meridian of that place. Now, as ſo exact a ſituation was in all probability purpoſely pitch'd upon by thoſe who pil'd up this huge maſs of ſtones, above three thouſand years ago; it follows, that during ſo long a ſpace of time, there has been no alteration in the heavens in that reſpect, or (which amounts to the ſame thing) in the poles of the earth or the meridians. This is M. de Fontenelle's remark in his elogium of M. de Chazelles.

SECT. III. *The* LABYRINTH.

(q) WHAT has been ſaid concerning the judgment we ought to form of the pyramids, may alſo be applied to the labyrinth, which Herodotus, who ſaw it, aſſures us was ſtill more ſurprizing than the pyramids. It was built at the moſt ſouthern part of the lake of Mœris, whereof mention will be made preſently, near the town of Crocodiles, the ſame with Arſinoe. It was not ſo much one ſingle palace, as a magnificent pile compoſed of twelve palaces, regularly diſpoſed, which had a communication with each other. Fifteen hundred rooms, interſperſed with terraſſes, were ranged

(q) Herod. l. 2. c. 148. Diod. l. 1. p. 42. Plin. l. 36. c. 13. Strab. l. 17. p. 811.

ranged round twelves halls, and diſcover'd no outlet to ſuch as went to ſee them. There were the like number of buildings under ground. Theſe ſubterraneous ſtructures were deſigned for the burying-place of the kings, and (who can ſpeak this without confuſion, and without deploring the blindneſs of man!) for keeping the ſacred crocodiles, which a nation, ſo wiſe in other reſpects, worſhipped as Gods.

In order to viſit the rooms and halls of the labyrinth, 'twas neceſſary, as the reader will naturally ſuppoſe, for people to take the ſame precaution as Ariadne made Theſeus uſe, when he was obliged to go and fight the Minotaur in the labyrinth of Crete. Virgil deſcribes it in this manner.

And as the Cretan labyrinth of old,
With wandring ways, and many a winding fold,
Involv'd the weary feet without redreſs,
In a round error, which deny'd receſs:
Not far from thence he grav'd the wond'rous maze;
A thouſand doors, a thouſand winding ways.

(r) Ut quondam Creta fertur labyrinthus in alta
Parietibus textum cæcis iter ancipitemque
Mille viis habuiſſe dolum, qua ſigna ſequendi
Falleret indeprenſus & irremeabilis error.
(s) Hic labor, ille domus & inextricabilis error.
Dædalus ipſe dolos tecti ambageſque reſolvit,
Cæca regens filo veſtigia.

SECT. IV. *The Lake of MOERIS.*

(t) THE nobleſt and moſt wonderful of all the ſtructures or works of the kings of Egypt, was the lake of Mœris: accordingly Herodotus conſiders it as vaſtly ſuperior to the pyramids and labyrinth. As Egypt was more or leſs fruitful in proportion to the inundations of the Nile; and as in theſe floods, the too general flow or ebb of the waters were equally fatal to the lands; king Mœris, to prevent theſe two inconveniences, and correct, as far as lay in his power, the

(r) Virg. l. 5. v. 588, &c. (s) L. 6. v. 27, &c.
(t) Herod. l. 2. c. 149. Strab. l. 17. p. 787. Diod. l. 1. p. 47. Plin. l. 5. c. 9. Pomp. Mela, l. 1.

the irregularities of the Nile, thought proper to call art to the aſſiſtance of nature; and ſo cauſed the lake to be dug, which afterwards went by his name. This * lake was about three thouſand ſix hundred ſtadia, that is, about one hundred and eighty French leagues; and three hundred foot deep. Two pyramids, on each of which ſtood a coloſſal ſtatue, ſeated on a throne, raiſed their heads to the height of three hundred foot, in the midſt of the lake, whilſt their foundations took up the ſame ſpace under the water; a proof that they were erected before the cavity was filled, and a demonſtration that a lake of ſuch vaſt extent was the work of man's hands, in one prince's reign. This is what ſeveral hiſtorians have related concerning the lake Mœris, on the teſtimony of the inhabitants of the country. And the biſhop of Meaux, in his diſcourſe on univerſal hiſtory, relates the whole as fact. With regard to myſelf, I will confeſs, that I don't ſee the leaſt probability in it. Is it poſſible to conceive, that a lake of an hundred and eighty leagues in circumference, could have been dug in the reign of one prince? In what mannner, and where, could the earth taken from it be convey'd? What ſhould prompt the Egyptians to loſe the ſurface of ſo much land? By what arts could they fill this vaſt tract with the ſuperfluous waters of the Nile? Many other objections might be made. In my opinion therefore, we ought to follow Pomponius Mela, an ancient geographer; eſpecially as his account is confirm'd by ſeveral modern travellers. According to that author, this lake is but twenty thouſand paces, that is, ſeven or eight French leagues, in circumference. (*u*) *Mœris, aliquando campus, nunc lacus, viginti millia paſſuum in circuitu patens.*

This lake had a communication with the Nile, by a great canal, four leagues long †, and fifty foot broad. Great ſluices either opened or ſhut the canal and lake, as there was occaſion.

The charge of opening or ſhutting them amounted to fifty talents, that is, fifty thouſand French crowns ‡. The fiſhing of

(*u*) Mela, l. 1.

* Vide Herod. and Diod. *Pliny agrees almoſt with them.*

† *Eighty-five* ſtadia.

‡ 11250 *l. ſterling.*

of this lake brought the monarch immenſe ſums; but its chief uſe related to the overflowing of the Nile. When it roſe too high, and was like to be attended with fatal conſequences, the ſluices were opened; and the waters, having a free paſſage into the lake, cover'd the lands no longer than was neceſſary to enrich them. On the contrary, when the inundation was too low, and threaten'd a famine; a ſufficient quantity of water, by the help of drains, was let out of the lake, to water the lands. In this manner the irregularities of the Nile were corrected; and Strabo remarks, that in his time, under Petronius a governor of Egypt, when the inundation of the Nile was twelve cubits, a very great plenty enſued; and even when it roſe but to eight cubits, the dearth was ſcarce felt in the country; doubtleſs, becauſe the waters of the lake made up for thoſe of the inundation, by the help of canals and drains.

SECT. V. *The Inundations of the* NILE.

THE Nile is the greateſt wonder of Egypt. As it ſeldom rains there, this river, which waters the whole country by its regular inundations, ſupplies that defect, by bringing, as a yearly tribute, the rains of other countries; which made a poet ſay ingeniouſly, *The Egyptian paſtures, how great ſoever the drought may be, never implore Jupiter for rain.*

Te propter nullos tellus tua poſtulat imbres,
Arida nec pluvio ſupplicat herba Jovi *.

To multiply ſo beneficent a river, Egypt was cut into numberleſs canals, of a length and breadth proportioned to the different ſituation and wants of the lands. The Nile brought fertility every where with its ſalutary ſtreams; united cities one with another, and the Mediterranean with the Red-Sea; maintained trade at home and abroad, and fortified the kingdom againſt the enemy; ſo that it was at once the nouriſher and protector of Egypt. The fields were delivered up to it; but the cities that were rais'd with immenſe labour, and

* Seneca (Nat. Quæſt. l. 4. c. 2.) *aſcribes theſe verſes to* Ovid, *but they are* Tibullus's.

and ſtood like iſlands in the midſt of the waters, look'd down with joy on the plains which were overflowed, and at the ſame time enrich'd by the Nile.

This is a general idea of the nature and effects of this river, ſo famous among the ancients. But a wonder ſo aſtoniſhing in itſelf, and which has been the object of the curioſity and admiration of the learned in all ages, ſeems to require a more particular deſcription, in which I ſhall be as conciſe as poſſible.

1. *The ſource of the Nile.*

The ancients placed the ſources of the Nile in the mountains of the moon (as they are commonly call'd) in the 10th degree of ſouth latitude. But our modern travellers have diſcovered that they lie in the 12th degree of north-latitude: and by that means they cut off about four or five hundred leagues of the courſe which the ancients gave that river. It riſes at the foot of a great mountain in the kingdom of Goyam in Abyſſinia, from two ſprings, or eyes, to ſpeak in the language of the country, the ſame word in Arabic ſignifying eye and fountain. Theſe ſprings are thirty paces from one another, each as large as one of our wells or a coach-wheel. The Nile is increas'd with many rivulets which run into it; and after paſſing through Ethiopia in a meandrous courſe, flows at laſt into Egypt.

2. *The cataracts of the Nile.*

That name is given to ſome parts of the Nile, where the water falls down from the ſteep rocks *. This river, which at firſt

* Excipiunt eum (Nilum) cataractæ, nobilis inſigni ſpectaculo locus.——Illic excitatis primum aquis, quas ſine tumultu leni alveo duxerat, violentus & torrens per malignos tranſitus profilit, diſſimilis ſibi——tandemque eluctatus obſtantia, in vaſtam altitudinem ſubito deſtitutus cadit, cum ingenti circumjacentium regionum ſtrepitu; quem perferre gens ibi a Perſis collocata non potuit, obtuſis aſſiduo fragore auribus, & ob hoc ſedibus ad quietiora tranſlatis. Inter miracula fluminis incredibilem incolarum audaciam accepi. Bini parvula navigia conſcendunt, quorum alter navem redit, alter exhaurit. Deinde multum inter rapidam inſaniam

firſt glided ſmoothly along the vaſt deſarts of Ethiopia, before it enters Egypt, paſſes by the cataracts. Then growing on a ſudden, contrary to its nature, raging and violent in thoſe places where it is pent up and reſtrained; after having at laſt broke through all obſtacles in its way, it precipitates from the top of ſome rocks to the bottom, with ſo loud a noiſe, that it is heard three leagues off.

The inhabitants of the country, accuſtomed by long practice to this ſport, exhibit here a ſpectacle to travellers that is more terrifying than diverting. Two of them go into a little boat; the one to guide it, the other to throw out the water. After having long ſuſtained the violence of the raging waves, by managing their little boat very dextrouſly, they ſuffer themſelves to be carried away with the impetuous torrent as ſwift as an arrow. The affrighted ſpectator imagines they are going to be ſwallowed up in the precipice down which they fall; when the Nile, reſtored to its natural courſe, diſcovers them again, at a conſiderable diſtance, on its ſmooth and calm waters. This is Seneca's account, which is confirmed by our modern travellers.

3. *Cauſes of the inundations of the Nile.*

(*x*) The ancients have invented many ſubtil reaſons for the Nile's great increaſe, as may be ſeen in Herodotus, Diodorus Siculus and Seneca. But it is now no longer a matter of diſpute, it being almoſt univerſally allowed, that the inundations of the Nile are owing to the great rains which fall in Ethiopia, from whence this river flows. Theſe rains ſwell it to ſuch a degree, that Ethiopia firſt, and then Egypt, are

(*x*) Herod. l. 2. c. 19—27. Diod. l. 1. p. 35—39. Senec. Nat. Queſt. l. 4. c. 1 & 2.

am Nili & reciprocos fluctus volutati, tandem tenuiſſimos canales tenent, per quos anguſta rupium effugiunt: & cum toto flumine effuſi, navigium ruens manu temperant, magnoque ſpectantium metu in caput nixi, cum jam adploraveris, merſoſque atque obrutos tanta mole credideris, longe ab eo in quem ceciderant loco navigant, tormenti modo miſſi. Nec mergit cadens unda, ſed planis aquis tradit. *Senec. Nat. Quaſt.* l. 4. c. 2.

overflow'd; and that which at firſt was but a large river, riſes like a ſea, and overſpreads the whole country.

(*y*) Strabo obſerves, that the ancients only gueſs'd that the inundations of the Nile were owing to the rains which fall in great abundance in Ethiopia; but adds, that ſeveral travellers have ſince been eye-witneſſes of it; Ptolemy Philadelphus, who was very curious in all things relating to arts and ſciences, having ſent thither able perſons, purpoſely to examine this matter, and to aſcertain the cauſe of ſo uncommon and remarkable an effect.

4. *The time and continuance of the inundations.*

(*z*) Herodotus, and after him Diodorus Siculus, and ſeveral other authors, declare, that the Nile begins to flow in Egypt at the ſummer-ſolſtice, that is, about the end of June, and continues to riſe till the end of September; and then decreaſes gradually during the months of October and November; after which it returns to its channel, and reſumes its wonted courſe. This account agrees almoſt with the relations of all the moderns, and is founded in reality on the natural cauſe of the inundation, *viz.* the rains which fall in Ethiopia. Now, according to the conſtant teſtimony of thoſe who have been on the ſpot, theſe rains begin to fall in the month of April, and continue, during five months, till the end of Auguſt and beginning of September. The Nile's increaſe in Egypt muſt conſequently begin three weeks or a month after the rains have began to fall in Abyſſinia; and accordingly travellers obſerve, that the Nile begins to riſe in the month of May, but ſo ſlowly at firſt, that it probably does not yet overflow its banks. The inundation happens not till about the end of June, and laſts the three following months, according to Herodotus.

I muſt point out to ſuch as conſult the originals, a contradiction in this place between Herodotus and Diodorus on one ſide; and on the other between Strabo, Pliny and Solinus. Theſe laſt ſhorten very much the continuance of the inundation; and ſuppoſe the Nile to draw off from the lands in three

(*y*) Lib. 17. p. 789. Diod. l. 1. p. 22.

(*z*) Herod. l. 2. c. 19.

three months or a hundred days. And that which adds to the difficulty, is, Pliny ſeems to ground his opinion on the teſtimony of Herodotus: *In totum autem revocatur Nilus intra ripas in Libra, ut tradit Herodotus, centeſimo die.* I leave to the learned the reconciling of this contradiction.

5. *The height of the inundations.*

* The juſt height of the inundation, according to Pliny, is ſixteen cubits. When it riſes but to twelve or thirteen, a famine is threaten'd; and when it exceeds ſixteen, there is danger. It muſt be remembered, that a cubit is a foot and half. (*a*) The emperor Julian takes notice in a letter to Ecdicius prefect of Egypt, that the height of the Nile's overflowing was fifteen cubits, the 20th of September, in 362. The ancients do not agree intirely with one another, nor with the moderns, with regard to the height of the inundation; but the difference is not very conſiderable, and may proceed, 1. from the diſparity between the ancient and modern meaſures, which 'tis hard to eſtimate on a fixed and certain foot; 2. from the carleſſneſs of the obſervators and hiſtorians; 3. from the real difference of the Nile's increaſe, which was not ſo great the nearer it approach'd the ſea.

(*b*) As the riches of Egypt depended on the inundation of the Nile, all the circumſtances and different degrees of its increaſe have been carefully conſider'd; and by a long ſeries of regular obſervations, made during many years, the inundation itſelf diſcover'd what kind of harveſt the enſuing year was likely to produce. The kings had placed at Memphis a meaſure on which theſe different increaſes were marked; and from thence notice was given to all the reſt of Egypt, the inhabitants of which knew, by that means, beforehand,

(*a*) Jul. Epiſt. 50.

(*b*) Diod. l. 1. p. 33.

* Juſtum incrementum eſt cubitorum 16. Minores aquæ non omnia rigant: ampliores detinent tardius recedendo. Hæ ſerendi tempora abſumunt ſolo madente: illæ non dant ſitiente. Utrumque reputat provincia. In duodecim cubitis famem ſentit, in tredecim etiamnum eſurit: quatuordecim cubita hilaritatem afferunt, quindecim ſecuritatem, ſexdecim delicias. *Plin. l. 5. c. 9.*

what they might fear or promiſe themſelves from the harveſt. (*c*) Strabo ſpeaks of a well on the banks of the Nile near the town of Syene, made for that purpoſe.

The ſame cuſtom is obſerved to this day at Grand Cairo. In the court of a moſque there ſtands a pillar, on which are mark'd the degrees of the Nile's increaſe; and common criers every day proclaim in all parts of the city, how high it is riſen. The tribute paid to the grand ſignior for the lands, is ſettled by the inundation. The day it riſes to ſuch a height, is kept as a grand feſtival; and ſolemniz'd with fire-works, feaſtings, and all the demonſtrations of publick rejoicing; and in the remoteſt ages, the overflowing of the Nile was always attended with an univerſal joy throughout all Egypt, that being the fountain of its happineſs.

(*d*) The heathens aſcrib'd the inundation of the Nile to their god Serapis; and the pillar on which was marked the increaſe, was preſerv'd religiouſly in the temple of that idol. The emperor Conſtantine having ordered it to be removed into the church of Alexandria, the Egyptians ſpread a report, that the Nile would riſe no more by reaſon of the wrath of Serapis; but the river overflowed and increaſed as uſual the following years. Julian the Apoſtate, a zealous protector of idolatry, caus'd this pillar to be replaced in the ſame temple, out of which it was again remov'd by the command of Theodoſius.

6. *The canals of the Nile and ſpiral pumps.*

Divine providence, in giving ſo beneficent a river to Egypt, did not thereby intend, that the inhabitants of it ſhould be idle, and enjoy ſo great a bleſſing, without taking any pains. One may naturally ſuppoſe, that as the Nile could not of itſelf cover the whole country, great labour was to be us'd to facilitate the overflowing of the lands; and numberleſs canals cut, in order to convey the waters to all parts. The villages, which ſtood very thick on the banks of the Nile on eminences, had each their canals, which

(*c*) Lib. 17. p. 817. (*d*) Socrat. l. 1. p. 18. Sozom. l. 5. c. 3.

which were open'd at proper times, to let the water into the country. The more diſtant villages had theirs alſo, even to the extremities of the kingdom. Thus the waters were ſucceſſively convey'd to the moſt remote places. Perſons are not permitted to cut the trenches to receive the waters, till the river is at ſuch a height, nor to open them all together; becauſe otherwiſe ſome lands would be too much overflow'd, and others not covered enough. They begin with opening them in Upper, and afterwards in Lower Egypt, according to the rules preſcribed in a roll or book, in which all the meaſures are exactly ſet down. By this means the water is diſpoſed with ſuch care, that it ſpreads itſelf over all the lands. The countries overflowed by the Nile are ſo extenſive, and lie ſo low, and the number of canals ſo great, that of all the waters which flow into Egypt during the months of June, July and Auguſt, 'tis believed that not a tenth part of them reaches the ſea.

But as, notwithſtanding all theſe canals, there are abundance of high lands which cannot receive the benefit of the Nile's overflowing; this want is ſupplied by ſpiral pumps, which are turned with oxen, in order to bring the water into pipes, which convey it to theſe lands. (*e*) Diodorus ſpeaks of ſuch an engine (called *Cochlea Ægyptia*) invented by Archimedes in his travels into Egypt.

7. The fertility caus'd by the Nile.

There is no country in the world where the ſoil is more fruitful than in Egypt; which is owing intirely to the Nile *. For whereas other rivers, when they overflow lands, waſh away and exhauſt their vivific moiſture; the Nile, on the contrary, by the excellent ſlime it brings along with it, fattens and enriches them in ſuch a manner, as ſufficiently compenſates for what the foregoing harveſt had impair'd. The huſbandman, in this country, never tires himſelf with holding

(*e*) Lib. 1. p. 30. & l. 5. p. 313.

* Cum cæteri amnes abluant terras & eviſcerent; Nilus adeo nihil exedit nec abradit, ut contra adjiciat vires.—Ita juvat agros duabus ex cauſis, & quòd inundat, & quòd oblimat. *Senec. Nat. Quæſt. l.* 4. *c.* 2.

holding the plough, or breaking the clods of earth. As ſoon as the Nile retires, he has nothing to do but to turn up the earth, and temper it with a little ſand, in order to leſſen its rankneſs; after which he ſows it with great eaſe, and with little or no expence. Two months after, it is covered with all ſorts of corn and pulſe. The Egyptians generally ſow in October and November, according as the waters draw off, and their harveſt is in March and April.

The ſame land bears, in one year, three or four different kinds of crops. Lettices and cucumbers are ſown firſt; then corn; and, after harveſt, ſeveral ſorts of pulſe which are peculiar to Egypt. As the ſun is extremely hot in this country, and rains fall very ſeldom in it; 'tis natural to ſuppoſe, that the earth would ſoon be parched, and the corn and pulſe burnt up by ſo ſcorching a heat, were it not for the canals and reſervoirs with which Egypt abounds; and which, by the drains from thence, amply ſupply wherewith to water and refreſh the fields and gardens.

The Nile contributes no leſs to the nouriſhment of cattle, which is another ſource of wealth to Egypt. The Egyptians begin to turn them out to graſs in November, and they graze till the end of March. Words could never expreſs how rich their paſtures are; and how fat the flocks and herds, (which, by reaſon of the mildneſs of the air, are out night and day) grow in a very little time. During the inundation of the Nile, they are fed with hay and cut ſtraw, barley and beans, which are their common food.

A man cannot, ſays (*f*) Corneille le Bruyn in his travels, help obſerving the admirable providence of God to this country, who ſends at a fixed ſeaſon ſuch great quantities of rains in Ethiopia, in order to water Egypt, where a ſhower of rain ſcarce ever falls; and who, by that means, cauſes the drieſt and moſt ſandy ſoil, to become the richeſt and moſt fruitful country in the univerſe.

Another thing to be obſerved here, is that, (as the inhabitants ſay) in the beginning of June and the four following months, the north-eaſt winds blow conſtantly, in order

(*f*) Vol. II.

order to keep back the waters which otherwiſe would flow too faſt; and to hinder them from diſcharging themſelves into the ſea, the entrance to which theſe winds bar up, as it were, from them. The ancients have not omitted this circumſtance.

(*g*) The ſame providence, whoſe ways are wonderful and infinitely various, diſplayed itſelf after a quite different manner in Paleſtine, in rendering it exceeding fruitful, not by rains, which fell during the courſe of the year, as is uſual in other places; nor by a peculiar inundation like that of the Nile in Egypt; but by ſending fixed rains at two ſeaſons, when the people were obedient to God, to make them more ſenſible of their continual dependence upon him. God himſelf commands them, by his ſervant Moſes, to make this reflection. (*b*) *The land whither thou goeſt in to poſſeſs it, is not as the land of Egypt, from whence ye came out, where thou ſowedſt thy ſeed and wateredſt it with thy foot as a garden of herbs: But the land whither ye go to poſſeſs it, is a land of hills and valleys, and drinketh water of the rain of heaven.* After this, God promiſes to give his people, ſo long as they ſhall continue obedient to him, *the former* and *the latter rain:* The firſt in autumn, to bring up the corn; and the ſecond in the ſpring and ſummer, to make it grow and ripen.

8. *Two different proſpects exhibited by the Nile.*

There cannot be a finer ſight than Egypt at two ſeaſons of the year *. For if a man aſcends ſome mountain, or one of the largeſt pyramids of Grand Cairo, in the months of July and Auguſt, he beholds a vaſt ſea, in which numberleſs towns and villages appear, with ſeveral cauſeys leading from place

(*g*) Multiformis ſapientia, *Eph.* iii. 10. (*b*) Deut. xi. 10—13.

* Illa facies pulcherrima eſt, cum jam ſe in agros Nilus ingeſſit. Latent campi, opertæque ſunt valles: oppida inſularum modo extant. Nullum in mediterraneis, niſi per navigia, commercium eſt: majorque eſt lætitia in gentibus, quo minus terrarum ſuarum vident. *Senec. Nat. Quæſt.* l. 4. c. 2.

place to place; the whole interſpers'd with groves and fruit-trees, whoſe tops are only viſible, all which forms a delightful proſpect. This view is bounded by mountains and woods, which terminate, at the utmoſt diſtance the eye can diſcover, the moſt beautiful horizon that can be imagined. On the contrary, in winter, that is to ſay, in the months of January and February, the whole country is like one continued ſcene of beautiful meadows, whoſe verdure, enamell'd with flowers, charms the eye. The ſpectator beholds, on every ſide, flocks and herds diſperſed over all the plains, with infinite numbers of huſbandmen and gardiners. The air is then perfumed by the great quantity of bloſſoms on the orange, lemon, and other trees; and is ſo pure that a wholeſomer or more agreeable is not found in the world; ſo that nature, being then dead as it were, in all other climates, ſeems to be alive only for ſo delightful an abode.

9. *The canal formed by the Nile, by which a communication is made between the two ſeas.*

(*i*) The canal, by which a communication was made between the Red-Sea and the Mediterranean, ought to have a place here, as it was not one of the leaſt advantages which the Nile procured Egypt. Seſoſtris, or according to others Pſammetichus, firſt projected the deſign, and begun this work. Necho, ſucceſſor to the laſt prince, laid out immenſe ſums upon it, and employed a prodigious number of men. 'Tis ſaid, that above ſixſcore thouſand Egyptians periſhed in the undertaking. He gave it over, terrified by an oracle, which told him that he would thereby open a door for Barbarians (for by this name they called all foreigners) to enter Egypt. The work was continued by Darius, the firſt of that name; but he alſo deſiſted from it upon his being told, that as the Red-Sea lay higher than Egypt, it would drown the whole country. But it was at laſt finiſhed under the Ptolemies, who, by the help of ſluices opened or ſhut the canal as there was occaſion. It began not far from the Delta, near the town of Bubaſte. It was an hundred cubits,

(*i*) Herod. l. 1. c. 158. Strab. l. 17. p. 804. Plin. l. 16, c. 29. Diod. l. 1. p. 29.

bits, that is, twenty-five fathoms broad, ſo that two veſſels might paſs with eaſe; it had depth enough to carry the largeſt ſhips; and was above a thouſand ſtadia, that is, above fifty leagues long. This canal was of great ſervice to the trade of Egypt. But it is now almoſt filled up, and there are ſcarce any remains of it to be ſeen.

CHAP. III.

LOWER EGYPT.

I AM now to ſpeak of Lower Egypt. Its ſhape, which reſembles a triangle or Δ, gave occaſion to its bearing the latter name, which is that of one of the Greek Letters. Lower Egypt forms a kind of iſland; it begins at the place where the Nile is divided into two large canals, through which it empties itſelf into the Mediterranean: The mouth on the right-hand is called the Peluſian, and the other the Canopic, from two cities in their neighbourhood, Peluſium and Canopus, now called Damietta and Roſetta. Between theſe two large branches, there are five others of leſs note. This iſland is the beſt cultivated, the moſt fruitful, and the richeſt in Egypt. Its chief cities (very anciently) were Heliopolis, Heracleopolis, Naucratis, Sais, Tanis, Canopus, Peluſium; and in latter times, Alexandria, Nicopolis, &c. It was in the country of Tanis that the Iſraelites dwelt.

(*k*) There was at Sais, a temple dedicated to Minerva, who is ſuppoſed to be the ſame as Iſis, with the following inſcription: *I am whatever hath been, and is, and ſhall be; and no mortal hath yet pierced thro' the veil that ſhrouds me.*

(*l*) Heliopolis, that is, the city of the ſun, was ſo called from a magnificent temple there dedicated to that planet. Herodotus and other authors after him, relate ſome particulars concerning the Phœnix and this temple, which, if true, would indeed be very wonderful. Of this kind of birds, if

(*k*) Plutar. in Iſid. p. 354. (*l*) Strab. l. 17. p. 805. Herod. l. 2. c. 73. Plin. l. 10. c. 2. Tacit. Annal. l. 6. c. 28.

if we may believe the ancients, there is never but one at a time in the world. He is brought forth in Arabia, lives five or ſix hundred years, and is of the ſize of an eagle. His head is adorned with a ſhining and moſt beautiful creſt; the feathers of his neck are of a gold colour, and the reſt of a purple, his tail is white, intermixt with red, and his eyes ſparkling like ſtars. When he is old, and finds his end approaching, he builds a neſt with wood and aromatick ſpices, and then dies. Of his bones and marrow, a worm is produced, out of which another Phœnix is formed. His firſt care is to ſolemnize his parent's obſequies, for which purpoſe he makes up a ball in the ſhape of an egg, with abundance of perfumes of myrrh as heavy as he can carry, which he often aſſays beforehand; then he makes a hole in it, where he depoſits his parent's body, and cloſes it carefully with myrrh and other perfumes. After this he takes up the precious load on his ſhoulders, and flying to the altar on the ſun, in the city of Heliopolis, he there burns it.

Herodotus and Tacitus diſpute the truth of ſome of the circumſtances of this account, but ſeem to ſuppoſe it true in general. Pliny on the contrary, in the very beginning of his account of it, inſinuates plainly enough, that he looks upon the whole as fabulous; and this is the opinion of all modern authors.

This ancient tradition, tho' grounded on an evident falſhood, hath yet introduced into almoſt all languages, the cuſtom of giving the name of phœnix to whatever is ſingular and uncommon in its kind: *Rara avis in terris,* (*m*) ſays Juvenal, ſpeaking of the difficulty of finding an accompliſhed woman in all reſpects. And Seneca obſerves the ſame of a good man *.

What is reported of the ſwans, viz. that they never ſing but in their expiring moments, and that then they warble very melodiouſly, is likewiſe grounded merely on a vulgar error; and yet it is uſed, not only by the poets, but alſo by the

(*m*) Sat. 6.

* Vir bonus tam cito nec fieri poteſt, nec intelligi— tanquam Phœnix, ſemel anno quingenteſimo naſcitur. *Ep.* 42.

the orators, and even the philoſophers, *O mutis quoque piſcibus donatura cycni, ſi libeat, ſonum*, (*n*) ſays Horace to Melpomene. Cicero compares the excellent diſcourſe which Craſſus made in the ſenate, a few days before his death, to the melodious ſinging of a dying ſwan. *Illa tanquam cycnea fuit divini hominis vox & oratio*, de orat. l. 3. n. 6. And Socrates uſed to ſay, that good men ought to imitate ſwans, who perceiving by a ſecret inſtinct, and a divination, what advantage there is in death, die ſinging and with joy. *Providentes quid in morte boni ſit, cum cantu & voluptate moriuntur.* Tuſc. Qu. l. 1. n. 73. I thought this ſhort digreſſion might be of ſervice to youth; and return now to my ſubject.

It was in (*o*) Heliopolis, that an ox, under the name of Mnevis, was worſhipped as a god. Cambyſes, king of Perſia, exerciſed his ſacrilegious rage on this city; burning the temples, demoliſhing the palaces, and deſtroying the moſt precious monuments of antiquity in it. There are ſtill to be ſeen ſome obeliſks which eſcaped his fury; and others were brought from thence to Rome, to which city they are an ornament even at this day.

Alexandria, built by Alexander the Great, from whom it had its name, vied almoſt in magnificence with the ancient cities of Egypt. It ſtands four days journey from Cairo, and was formerly the chief mart of all the eaſtern trade. (*p*) The merchandiſe were unloaded at Portus Muris *, a town on the weſtern coaſt of the Red Sea; from whence they were brought upon camels to a town of Thebais, called Copht, and conveyed down the Nile to Alexandria, whither merchants reſorted from all parts.

It is well known, that the Eaſt-India trade hath at all times enriched thoſe who carried it on. This was the chief fountain of the vaſt treaſures that Solomon amaſſed, and which enabled him to build the magnificent temple of Jeruſalem. (*q*) David by his conquering Idumæa, became maſter of Elath and Eſion-geber,

(*n*) Od. 3. l. 4.
(*o*) Strab. l. 17. p. 805.
(*p*) Strab. l. 16. p. 781.
(*q*) 2 Sam. viii. 14.
* *Or* Myos Hormos.

geber, two towns ſituated on the eaſtern ſhore of the Red-Sea. From theſe two ports, (*r*) Solomon ſent fleets to Ophir and Tarſhiſh, which always brought back immenſe riches †. This traffick after having been enjoyed ſome time by the Syrians, who regained Idumæa, ſhifted from them to the Tyrians. (*s*) Theſe got all their merchandiſe conveyed, by the way of Rhinocolura, (a ſea-port town lying between the confines of Egypt and Paleſtine) to Tyre, from whence they diſtributed them all over the weſtern world. Hereby the Tyrians enriched themſelves exceedingly, under the Perſian empire; by the favour and protection of whoſe monarchs they had the full poſſeſſion of this trade. But when the Ptolemies had made themſelves maſters of Egypt, they ſoon drew all this trade into their kingdom, by building Berenice, and other ports on the weſtern ſide of the Red-Sea, belonging to Egypt; and fixed their chief mart at Alexandria, which thereby roſe to be the city of the greateſt trade in the world. There it continued for a great many centuries after; and all the traffick, which the weſtern parts of the world from that time had with Perſia, India, Arabia, and the eaſtern coaſts of Africa, was wholly carried on through the Red-Sea, and the mouth of the Nile, till a way was diſcovered, a little above two hundred years ſince, of ſailing to thoſe parts, by the cape of Good Hope. After this, the Portugueſe for ſome time managed this trade; but now it is in a manner engroſſed wholly by the Engliſh and Dutch. This ſhort account of the Eaſt-India trade, from Solomon's time, to the preſent age, is extracted from Dr. Prideaux (*t*).

(*u*) For the conveniency of trade, there was built near Alexandria, in an iſland called Pharos, a tower which bore the ſame name. At the top of this tower was kept a fire, to ligh

(*r*) 1 Kings ix. 26. (*s*) Strab. l. 16. p. 481.
(*t*) Part I. L. 1. p. 9. (*u*) Strab. l. 17. p. 719. Plin. l. 36. c. 12.

† *He got in one voyage* 450 *Talents of Gold*, 2 Chron. viii. 18. *which amounted to three millions, two hundred and forty thouſand pounds ſterling.* Prid. Connect. Vol. I. ad an. 740 not.

light ſuch ſhips as ſailed by night near thoſe dangerous coaſts, which were full of ſands and ſhelves; from whence all other towers, deſigned for the ſame uſe, have been called, as Pharo di Meſſina, &c. The famous architect Soſtratus built it by order of Ptolemy Philadelphus, who expended eight hundred talents upon it *. 'Twas reckoned one of the ſeven wonders of the world. Some have commended that prince, for permitting the architect to put his name in the inſcription which was fixed on the tower inſtead of his own †. It was very ſhort and plain, according to the manner of the ancients. *Soſtratus Cnidius Dexiphanis F. diis ſervatoribus pro navigantibus. i. e.* Soſtratus the Cnidian, ſon of Dexiphanes, to the protecting deities, for the uſe of ſea-faring people. But certainly Ptolemy muſt have very much undervalued that kind of immortality which princes are generally very fond of, to ſuffer, that his name ſhould not be ſo much as mentioned in the inſcription of an edifice ſo capable of immortalizing him. (x) What we read in Lucian concerning this matter, deprives Ptolemy of a modeſty, which indeed would be very ill placed here. This author informs us that Soſtratus, to engroſs the whole glory of that noble ſtructure to himſelf, cauſed the inſcription with his own name to be carved in the marble, which he afterwards covered with lime, and thereon put the king's name. The lime ſoon mouldered away; and by that means, inſtead of procuring the architect the honour with which he had flattered himſelf, ſerved only to diſcover to future ages his mean fraud, and ridiculous vanity.

Riches failed not to bring into this city, as they uſually do in all places, luxury and licentiouſneſs; ſo that the Alexandrian voluptuouſneſs became a proverb ‡. In this city arts and ſciences were alſo induſtriouſly cultivated; witneſs that ſtately edifice, ſurnamed the Muſæum, where the literati uſed to meet,

(x) De Scribend. Hiſt. p. 706.

* *Eight hundred thouſand crowns, or* 180,000 *l. ſterling.*

† Magno animo Ptolemæi regis, quod in ea permiſerit Soſtrati Cnidii architecti ſtructuræ nomen inſcribi. *Plin.*

‡ Ne Alexandrinis quidem permittenda deliciis. *Quintil.*

and were maintained at the publick expence; and the famous library, which was augmented conſiderably by Ptolemy Philadelphus, and which, by the magnificence of the kings his ſucceſſors, at laſt contained ſeven hundred thouſand volumes. (y) In Cæſar's wars with the Alexandrians, part of this library, (ſituate in the † Bruchion,) which conſiſted of four hundred thouſand volumes, was unhappily conſumed by fire.

PART THE SECOND.

Of the MANNERS *and* CUSTOMS *of the* EGYPTIANS.

EGYPT was ever conſidered by all the ancients, as the moſt renowned ſchool for wiſdom and politicks, and the ſource from whence moſt arts and ſciences were derived. This kingdom beſtowed its nobleſt labours and fineſt arts on the improving mankind; and Greece was ſo ſenſible of this, that its moſt illuſtrious men, as Homer, Pythagoras, Plato; even its great legiſlators, Lycurgus and Solon, with many more whom it is needleſs to mention, travelled into Egypt, to complete their ſtudies, and draw from that fountain whatever was moſt rare and valuable in every kind of learning. God himſelf has given this kingdom a glorious teſtimony, when praiſing Moſes, he ſays of him, that (z) *he was learned in all the wiſdom of the* Egyptians.

To give ſome idea of the manners and cuſtoms of Egypt, I ſhall confine myſelf principally to theſe particulars: Its kings and government; prieſts and religion; ſoldiers and war; ſciences, arts and trades.

The

(y) Plut. in Cæſ. p. 731. Senec. de tranquill. anim. c. 9. (z) Acts vii. 22.

† *A quarter or diviſion of the city of Alexandria.*

The reader muſt not be ſurprized, if he ſometimes finds, in the cuſtoms I take notice of, a kind of contradiction. This circumſtance is owing, either to the difference of countries and nations which did not always follow the ſame uſages; or to the different way of thinking of the hiſtorians whom I copy.

CHAP. I.

Concerning the KINGS and GOVERNMENT.

THE Egyptians were the firſt people who rightly underſtood the rules of government. A nation ſo grave and ſerious immediately perceived, that the true end of politicks is, to make life eaſy, and a people happy.

The kingdom was hereditary; but according to (*a*) Diodorus, the Egyptian princes conducted themſelves in a different manner from what is uſually ſeen in other monarchies, where the prince acknowledges no other rule of his actions, but his arbitrary will and pleaſure. But here, kings were under greater reſtraint from the laws, than their ſubjects. They had ſome particular ones digeſted by a former monarch that compoſed part of thoſe books, which the Egyptians called ſacred. Thus every thing being ſettled by ancient cuſtom, they never ſought to live in a different way from their anceſtors.

No ſlave or foreigner was admitted into the immediate ſervice of the prince; ſuch a poſt was too important to be intruſted to any perſons, except thoſe who were the moſt diſtinguiſhed by their birth, and had received the moſt excellent education; to the end that as they had the liberty of approaching the king's perſon, day and night, he might, from men ſo qualified, hear nothing which was unbecoming the royal majeſty; or have any ſentiments inſtilled into him, but ſuch as were of a noble and generous kind. For, adds Diodorus, it is very rarely ſeen, that kings fly out into any vicious exceſs, unleſs thoſe who approach them approve their irregularities, or ſerve as inſtruments to their paſſions.

(*a*) Diod. l. 1. p. 63, &c.

The kings of Egypt freely permitted, not only the quality and proportion of their eatables and liquids to be preſcribed them (a thing cuſtomary in Egypt, the inhabitants of which were all ſober, and whoſe air inſpired frugality) but even that all their hours, and almoſt every action, ſhould be under the regulation of the laws.

In the morning at day-break, when the head is cleareſt, and the thoughts moſt unperplexed, they read the ſeveral letters they received; to form a more juſt and diſtinct idea of the affairs which were to come under their conſideration that day.

As ſoon as they were dreſſed, they went to the daily ſacrifice performed in the temple; where, ſurrounded with their whole court, and the victims placed before the altar, they aſſiſted at the prayer pronounced aloud by the high-prieſt, in which he aſked of the gods, health and all other bleſſings for the king, becauſe he governed his people with clemency and juſtice, and made the laws of his kingdom the rule and ſtandard of his actions. The high-prieſt entred into a long detail of his virtues; obſerving that he was religious to the gods, affable to men, moderate, juſt, magnanimous, ſincere; an enemy to falſhood; liberal, maſter of his paſſions; puniſhing crimes with the utmoſt lenity, but boundleſs in rewarding merit. He next ſpoke of the faults which kings might be guilty of; but ſuppoſed at the ſame time, that they never committed any, except by ſurprize or ignorance; and loaded with imprecations ſuch of their miniſters as gave them ill counſel, and ſuppreſſed or diſguiſed the truth. Such were the methods of conveying inſtruction to their kings. It was thought that reproaches would only ſour their tempers; and that the moſt effectual method to inſpire them with virtue, would be to point out to them their duty in praiſes conformable to the ſenſe of the laws, and pronounced in a ſolemn manner before the gods. After the prayers and ſacrifice were ended, the counſels and actions of great men were read to the king out of the ſacred books, in order that he might govern his dominions according to their maxims, and maintain the laws which had made his predeceſſors and their ſubjects ſo happy.

I have already obſerved, that the quantity as well as quality of both eatables and liquids were preſcribed, by the laws, to the king: His table was covered with nothing but the moſt common meats; becauſe eating in Egypt was deſigned, not to tickle the palate, but to ſatisfy the cravings of nature. One would have concluded (obſerves the hiſtorian) that theſe rules had been laid down by ſome able phyſician, who was attentive only to the health of the prince, rather than by a legiſlator. The ſame ſimplicity was ſeen in all other things; and we read in (*b*) Plutarch, of a temple in Thebes, which had one of its pillars inſcribed with imprecations againſt that king, who firſt introduced profuſion and luxury into Egypt.

The principal duty of kings, and their moſt eſſential function, is the adminiſtring juſtice to their ſubjects. Accordingly, the kings of Egypt cultivated more immediately this duty; convinced that on this depended not only the eaſe and comfort of the ſeveral individuals, but the happineſs of the ſtate; which would be an herd of robbers rather than a kingdom, ſhould the weak be unprotected, and the powerful inabled by their riches and credit to commit crimes with impunity.

Thirty judges were ſelected out of the principal cities, to form a body or aſſembly for judging the whole kingdom. The prince, in filling theſe vacancies, choſe ſuch as were moſt renowned for their honeſty; and put at their head, him who was moſt diſtinguiſhed for his knowledge and love of the laws, and was had in the moſt univerſal eſteem. By his bounty, they had revenues aſſigned them, to the end that being freed from domeſtick cares, they might devote their whole time to the execution of the laws. Thus honourably ſubſiſted by the generoſity of the prince, they adminiſtred juſtice gratuitouſly to the people, who have a natural right to it; among whom it ought to have a free circulation, and, in ſome ſenſe, among the poor more than the rich, becauſe the latter find a ſupport within themſelves; whereas the very condition of the former expoſes them more to injuries, and therefore calls louder for the protection of the laws. To guard againſt ſurprize, affairs were

(*b*) De Iſid. & Oſir. p. 354.

were tranſacted by writing in the aſſemblies of theſe judges. That ſpecies of eloquence (a falſe kind) was dreaded, which dazzles the mind, and moves the paſſions. Truth could not be expreſſed with too much plainneſs, as it was to have the only ſway in judgments; becauſe in that alone the rich and poor, the powerful and weak, the learned and the ignorant, were to find relief and ſecurity. The preſident of this ſenate wore a collar of gold ſet with precious ſtones, at which hung a figure repreſented blind, this being call'd the emblem of truth. When the preſident put this collar on, 'twas underſtood as a ſignal to enter upon buſineſs. He touched the party with it, who was to gain his cauſe, and this was the form of paſſing ſentence.

The moſt excellent circumſtance in the laws of the Egyptians, was, that every individual, from his infancy, was nurtured in the ſtricteſt obſervance of them. A new cuſtom (*c*) in Egypt was a kind of miracle. All things there ran in the old channel; and the exactneſs with which little matters were adhered to, preſerved thoſe of more importance; and indeed no nation ever preſerved their laws and cuſtoms longer than the Egyptians.

Wilful murder was puniſhed with (*d*) death, whatever might be the condition of the murdered perſon, whether he was free-born or otherwiſe. In this the humanity and equity of the Egyptians was ſuperior to that of the Romans, who gave the maſter an abſolute power as to life and death over his ſlave. The emperor Adrian indeed aboliſhed this law; from an opinion, that an abuſe of this nature ought to be reformed, let its antiquity or authority be ever ſo great.

(*e*) Perjury was alſo puniſhed with death, becauſe that crime attacks both the gods, whoſe majeſty is trampled upon by invoking their name to a falſe oath; and men in breaking the ſtrongeſt tie of human ſociety, viz. ſincerity and honeſty.

(*f*) The falſe accuſer was condemn'd to undergo the puniſhment, which the perſon accuſed was to have ſuffered, had the accuſation been proved.

He

(*c*) Plat. in Tim. p. 656. (*d*) Diod. l. 1. p. 70.
(*e*) Page 69. (*f*) Idem.

(*g*) He who had neglected or refuſed to ſave a man's life when attacked, if it was in his power to aſſiſt him, was puniſhed as rigorouſly as the aſſaſſin: But if the unfortunate perſon could not be ſuccoured, the offender was at leaſt to be impeached, and penalties were decreed for any neglect of this kind. Thus the ſubjects were a guard and protection to one another; and the whole body of the community united againſt the deſigns of the bad.

(*h*) No man was allowed to be uſeleſs to the ſtate; but every man was obliged to enter his name and place of abode in a publick regiſter, that remained in the hands of a magiſtrate, and to annex his profeſſion, and in what manner he lived. If ſuch a one gave a falſe account of himſelf, he was immediately put to death.

(*i*) To prevent borrowing of money, the parent of ſloth, frauds, and chicane, king Aſychis made a very judicious law. The wiſeſt and beſt regulated ſtates, as Athens and Rome, ever found inſuperable difficulties, in contriving a juſt medium to reſtrain on one hand, the cruelty of the creditor in the exaction of his loan; and on the other, the knavery of the debtor, who refuſed or neglected to pay his debts. Now Egypt took a wiſe courſe on this occaſion; and without doing any injury to the perſonal liberty of its inhabitants, or ruining their families, purſued the debtor with inceſſant fears of infamy from his diſhoneſty. No man was permittted to borrow money without pawning to the creditor the body of his father, which every Egyptian embalmed with great care; and kept reverentially in his houſe (as will be obſerved in the ſequel) and therefore might be eaſily moved from one place to another. But it was equally impious and infamous not to redeem ſoon ſo precious a pledge; and he who died without having diſcharged this duty, was deprived of the cuſtomary honours paid to the dead. * Diodorus

(*g*) Diod. l. 1. p. 69. (*h*) Idem. (*i*) Herod. l. 2. c. 136.

* *This law put the whole ſepulchre of the debtor into the power of the creditor, who removed to his own houſe the body*

(*k*) Diodorus remarks an error committed by ſome of the Grecian legiſlators. They forbid, for inſtance, the taking away (to ſatisfy debts) the horſes, ploughs, and other implements of huſbandry employed by peaſants; judging it inhuman to reduce, by this ſecurity, theſe poor men to an impoſſibility of diſcharging their debts, and getting their bread: But at the ſame time they permitted the creditor to impriſon the peaſants themſelves; who only were capable of uſing theſe implements, which expos'd them to the ſame inconveniences, and at the ſame time deprived the government of perſons who belonged, and are neceſſary to it; who labour for the publick emolument, and over whoſe perſon no private man has any right.

(*l*) Polygamy was allowed in Egypt, except to prieſts, who could marry but one woman. Whatever was the condition of the woman, whether ſhe was free or a ſlave, her children were deem'd free and legitimate.

(*m*) One cuſtom that was practiſed in Egypt, ſhewed the profound darkneſs into which ſuch nations as were moſt celebrated for their wiſdom have been plunged; and this was the marriage of brothers with their ſiſters, which was not only authoriſed by the laws, but even, in ſome meaſure was a part of their religion, from the example and practice of ſuch of their gods, as had been the moſt anciently and univerſally ador'd in Egypt, that is, Oſiris and Iſis.

(*n*) A very great reſpect was there paid to old age. The young were obliged to riſe up for the old, and on every occaſion, to reſign to them the moſt honourable ſeat. The Spartans borrowed this law from the Egyptians.

The virtue in the higheſt eſteem among the Egyptians, was gratitude. The glory which has been given them of being the

(*k*) Diod. l. 1. p. 71. (*l*) Idem, p. 72.
(*m*) Idem, p. 22. (*n*) Herod. l. 2. c. 20.

body of the father: The debtor refuſing to diſcharge his obligation, was to be deprived of burial, either in his father's ſepulchre or any other; and whilſt he lived, he was not permitted to bury any perſon deſcended from him. Μηδὲ αὐτῷ ἐκείνῳ τελευτήσαντι εἶναι ταφῆς κυρῆσαι --- μήτ' ἄλλον μηδένα ἐξ ἑαυτοῦ ἀπογενόμενον θάψαι. Herod.

the moſt grateful of all men, ſhews that they were the beſt formed of any nation, for ſocial life. Benefits are the band of concord, both publick and private. He who acknowledges favours, loves to do good to others; and in baniſhing ingratitude, the pleaſure of doing good remains ſo pure and engaging, that 'tis impoſſible for a man to be inſenſible of it: But no kind of gratitude gave the Egyptians a more pleaſing ſatisfaction, than that which was paid to their kings. Princes, whilſt living, were by them honoured as ſo many viſible repreſentations of the deity; and after their death were mourned as the fathers of their country. Theſe ſentiments of reſpect and tenderneſs proceeded from a ſtrong perſuaſion, that the divinity himſelf had placed them upon the throne, as he diſtinguiſhed them ſo greatly from all other mortals; and that kings bore the moſt noble characteriſticks of the ſupreme Being, as the power and will of doing good to others were united in their perſons.

CHAP. II.

Concerning the PRIESTS *and* RELIGION *of the EGYPTIANS.*

PRIESTS, in Egypt, held the ſecond rank to kings. They had great privileges and revenues; their lands were exempted from all impoſts; of which ſome traces are ſeen in Geneſis, where it is ſaid, (o) *Joſeph made it a law over the land of Egypt, that Pharaoh ſhould have the fifth part, except the land of the prieſts only, which became not Pharaoh's.*

The prince uſually honoured them with a large ſhare in his confidence and government, becauſe they, of all his ſubjects, had received the beſt education, had acquired the greateſt knowledge, and were moſt ſtrongly attached to the king's perſon and the good of the publick. They were at one and the ſame time the depoſitaries of religion and of the ſciences; and to this circumſtance was owing the great reſpect which was paid them by the natives as well as foreigners, by whom they were

(o) Gen. xlvii. 26.

were alike conſulted upon the moſt ſacred things relating to the myſteries of religion, and the moſt profound ſubjects in the ſeveral ſciences.

(p) The Egyptians pretend to be the firſt inſtitutors of feſtivals and proceſſions in honour of the gods. One feſtival was celebrated in the city of Bubaſte, whither perſons reſorted from all parts of Egypt, and upwards of ſeventy thouſand, beſides children, were ſeen at it. Another, ſurnamed the feaſt of the lights, was ſolemnized at Sais. All perſons, throughout Egypt, who did not go to Sais, were obliged to illuminate their windows.

(q) Different animals were ſacrificed in different countries; but one common and general ceremony was obſerved in all ſacrifices, *viz.* the laying of hands upon the head of the victim, loading it at the ſame time with imprecations; and praying the gods to divert upon that victim, all the calamities which might threaten Egypt.

(r) It is to Egypt, that Pythagoras owed his favourite doctrine of the Metempſychoſis, or tranſmigration of ſouls. The Egyptians believed, that at the death of men, their ſouls tranſmigrated into other human bodies; and that if they had been vicious, they were impriſoned in the bodies of unclean or unhappy beaſts, to expiate in them their paſt tranſgreſſions; and that after a revolution of ſome centuries, they again animated other human bodies.

The prieſts had the poſſeſſion of the ſacred books, which contained, at large, the principles of government, as well as the myſteries of divine worſhip. Both (s) were commonly involved in ſymbols and enigmas, which, under theſe veils, made truth more venerable, and excited more ſtrongly the curioſity of men. The figure of Harpocrates, in the Egyptian ſanctuaries, with his finger upon his mouth, ſeemed to intimate, that myſteries were there incloſed, the knowledge of which was revealed to very few. The ſphinxes, placed at the entrance of all temples, implied the ſame. 'Tis very well known,

(p) Herod. l. 2. c. 69. (q) Ibid. c. 39. (r) Diod. l. 1. p. 88. (s) Plut. de Iſid. & Oſir. p. 354.

known, that pyramids, obeliſks, pillars, ſtatues, in a word' all publick monuments, were uſually adorned with hieroglyphicks, that is, with ſymbolical writings; whether theſe were characters unknown to the vulgar, or figures of animals, which couched a hidden and parabolical meaning. (*t*) Thus, by a hare, was ſignified a lively and piercing attention, becauſe this creature has a very delicate hearing. (*u*) The ſtatue of a judge without hands, and with eyes fixed upon the ground, ſymbolized the duties of thoſe who were to exerciſe the judiciary functions.

It would require a volume to treat fully the religion of the Egyptians. But I ſhall confine myſelf to two articles, which form the principal part of the Egyptian religion; and theſe are the worſhip of the different deities, and the ceremonies relating to funerals.

SECT. I. *Of the worſhip of the various deities.*

NEVER were any people more ſuperſtitious than the Egyptians; they had a great number of gods of different orders and degrees, which I ſhall omit, becauſe they belong more to fable than to hiſtory. Among the reſt, two were univerſally adored in that country, and theſe were Oſiris and Iſis, which are thought to be the ſun and moon; and indeed the worſhip of thoſe planets gave riſe to idolatry.

Beſides theſe gods, the Egyptians worſhipped a great number of beaſts; as the ox, the dog, the wolf, the hawk, the crocodile, the * ibis, the cat, &c. many of theſe beaſts were the objects only of the ſuperſtition of ſome particular cities; and whilſt a people worſhipped one ſpecies of animals as gods, their neighbours had the ſame animal gods in abomination. This was the ſource of the continual wars which were carried on between one city and another; and this was owing to the falſe policy of one of their kings, who, to deprive them of the opportunity and means of conſpiring againſt the ſtate, endeavoured

(*t*) Plut. Sympoſ. l. 4. p. 670. (*u*) Id. de Iſid. p. 355.

* *Or Egyptian ſtork.*

endeavoured to amuſe them, by engaging them in religious conteſts. I call this a falſe and miſtaken policy, becauſe it directly thwarts the true ſpirit of government, the aim of which is, to unite all its members in the ſtricteſt ties, and to make all its ſtrength conſiſt, in the perfect harmony of its ſeveral parts.

Every nation had a great zeal for their gods. *Among us, ſays* (*x*) *Cicero, it is very common to ſee temples robbed, and ſtatues carried off; but it was never known, that any perſon in Egypt ever abuſed a crocodile, an ibis, a cat; for its inhabitants would have ſuffered the moſt extreme torments, rather than be guilty of ſuch ſacrilege.* (*y*) It was death for any perſon to kill one of theſe animals voluntarily; and even a puniſhment was decreed againſt him, who ſhould have killed an ibis, or a cat, with or without deſign. (*z*) Diodorus relates an incident, to which he himſelf was an eye-witneſs, during his ſtay in Egypt. A Roman having inadvertently, and without deſign, killed a cat; the exaſperated populace ran to his houſe; and neither the authority of the king who immediately detached a body of his guards, nor the terror of the Roman name, could reſcue the unfortunate criminal. And ſuch was the reverence which the Egyptians had for theſe animals, that in an extreme famine they choſe to eat one another, rather than feed upon their imagined deities.

(*a*) Of all theſe animals, the bull Apis, called Epaphus by the Greeks, was the moſt famous. Magnificent temples were erected to him; extraordinary honours were paid him while he lived, and ſtill greater after his death. Egypt went then into a general mourning. His obſequies were ſolemnized with ſuch a pomp as is hardly credible. In the reign of Ptolemy Lagus, the bull Apis dying of old age *, the funeral

(*x*) L. 1. de Nat. deor. n. 82. L. 5. Tuſc. Quæſt. n. 78.
(*y*) Herod. l. 2. c. 65. (*z*) Diod. l. 1. p. 74, 75.
(*a*) Herod. l. 3. c. 27, &c. p. 76. Diod. l. 1. Plin. l. 8. c. 46.

* *Pliny affirms, that he was not allowed to exceed a certain term of years; and was drowned in the prieſts well.* Non eſt fas

neral Pomp, beſides the ordinary expences, amounted to upwards of fifty thouſand French crowns *. After the laſt honours had been paid to the deceaſed god, the next care was to provide him a ſucceſſor, and all Egypt was ſought thro' for that purpoſe. He was known by certain ſigns, which diſtinguiſhed him from all other animals of that ſpecies; upon his forehead, was to be a white ſpot, in form of a creſcent; on his back, the figure of an eagle; upon his tongue, that of a beetle. As ſoon as he was found, mourning gave place to joy; and nothing was heard, in all parts of Egypt, but feſtivals and rejoicings. The new god was brought to Memphis, to take poſſeſſion of his dignity, and there inſtalled with a great number of ceremonies. The reader will find hereafter, that Cambyſes, at his return from his unfortunate expedition againſt Ethiopia, finding all the Egyptians in tranſports of joy for their new god Apis, and imagining that this was intended as an inſult upon his misfortunes; killed in the firſt ſtarts of his fury, the young bull, who by that means had but a ſhort enjoyment of his divinity.

'Tis plain, that the golden calf ſet up near mount Sinai by the Iſraelites, was owing to their abode in Egypt, and an imitation of the god Apis; as well as thoſe which were afterwards ſet up by Jeroboam, (who had reſided a conſiderable time in Egypt) in the two extremities of the kingdom of Iſrael.

The Egyptians, not contented with offering incenſe to animals, carried their folly to ſuch an exceſs, as to aſcribe a divinity to the pulſe and roots of their gardens. For this they are ingeniouſly reproached by the ſatyriſt.

† *Who has not heard where Egypt's realms are nam'd,*
What monſter gods her frantick ſons have fram'd?
Here Ibis gorg'd with well-grown ſerpents, there
The crocodile commands religious fear:

Where

fas eum certos vitæ excedere annos, merſumque in ſacerdotum fonte enecant. *Nat. Hiſt.* l. 8. c. 46.

* *Above* 11250 *l. ſterling.*

† Quis neſcit, Voluſi Bithynice, qualia demens
Ægyptus portenta colat? Crocodilon adorat

Where Memnon's ſtatue magick ſtrings inſpire
With vocal ſounds, that emulate the lyre;
And Thebes, ſuch, fate, are thy diſaſtrous turns!
Now proſtrate o'er her pompous ruins mourns;
A monkey-god, prodigious to be told!
Strikes the beholder's eye with burniſh'd gold:
To godſhip here blue Triton's ſcaly herd,
The river progeny is there preferr'd:
Through towns Diana's power neglected lies,
Where to her dogs aſpiring temples riſe:
And ſhou'd you leeks or onions eat, no time
Wou'd expiate the ſacrilegious crime.
Religious nations ſure, and bleſt abodes,
Where ev'ry orchard is o'er-run with gods!

It is aſtoniſhing to ſee a nation, which boaſted its ſuperiority above all others with regard to wiſdom and learning, thus blindly abandon itſelf to the moſt groſs and ridiculous ſuperſtitions. Indeed, to read of animals and vile inſects, honoured with religious worſhip, placed in temples, and maintained with great care and at an extravagant expence *; to read, that thoſe who murthered them were puniſhed with death; and that theſe animals were embalmed, and ſolemnly depoſited in tombs, aſſign'd them by the publick; to hear, that this extravagance was carried to ſuch lengths, as that leeks and onions were acknowledged as deities; were invoked in neceſſity, and depended upon for ſuccour and protection;

Pars hæc: illa pavet ſaturam ſerpentibus Ibim.
Effigies ſacri nitet aurea cercopitheci,
Dimidio magicæ reſonant ubi Memnone chordæ,
Atque vetus Thebe centum jacet obruta portis.
Illic cæruleos, hic piſcem fluminis, illic
Oppida tota canem venerantur, nemo Dianam.
Porrum & cepe nefas violare, ac frangere morſu.
O ſanctas gentes, quibus hæc naſcuntur in hortis
Numina! *Juven. Satyr.* 15.

* *Diodorus affirms, that in his time, the expence amounted to no leſs than one hundred thouſand crowns, or 22,500 l. ſterling.* Lib. I. p. 76.

protection; are exceſſes which we, at this diſtance of time, can ſcarce believe; and yet they have the evidence of all antiquity. You enter, ſays (*b*) Lucian, into a magnificent temple, every part of which glitters with gold and ſilver. You there look attentively for a God, and are cheated with a ſtork, an ape, or a cat; a juſt emblem, adds that author, of too many palaces, the maſters of which are far from being the brighteſt ornaments of them.

(*c*) Several reaſons are given of the worſhip paid to animals, by the Egyptians.

The firſt is drawn from the fabulous hiſtory. It is pretended that the gods, in a rebellion made againſt them by men, fled into Egypt, and there conceal'd themſelves, under the form of different animals; and that this gave birth to the worſhip, which was afterwards paid to thoſe animals.

The ſecond is taken from the benefit * which theſe ſeveral animals procure to mankind: Oxen by their labour; ſheep by their wool and milk; dogs by their ſervice in hunting and guarding houſes, whence the god Anubis was repreſented with a dog's head: The ibis, a bird very much reſembling a ſtork, was worſhipp'd, becauſe he put to flight the wing'd ſerpents, with which Egypt would otherwiſe have been grievouſly infeſted; the crocodile, an amphibious creature, that is, living alike upon land and water, of a ſurprizing ſtrength and ſize †, was worſhipp'd, becauſe he defended Egypt from the incurſions of the wild Arabs; the Ichneumon was ador'd, becauſe he prevented the too great increaſe of crocodiles, which might have prov'd deſtructive to Egypt. Now the little animal in queſtion does this ſervice to the country two ways. Firſt, it watches the time when the crocodile is abſent, and breaks his eggs, but does not eat them. Secondly, when he ſleeps upon the banks of

(*b*) *Imag.* (*c*) Diod. l. 1. p. 77, *&c.*

* Ipſi, qui irridentur Ægyptii, nullam belluam niſi ob aliquam utilitatem, quam ex ea caperent, conſecraverunt. Cic. *l.* 1. *de Natura Deor. n.* 101.

† *Which, according to* Herodotus, *is no more than* 17 *cubits in length*, l. 2. c. 68.

the Nile, (which he always does with his mouth open) this ſmall animal, which lies concealed in the mud, leaps at once into his mouth; gets down to his entrails, which he gnaws; then piercing his belly, the ſkin of which is very tender, he eſcapes with ſafety; and thus, by his addreſs and ſubtilty, returns victorious over ſo terrible an animal.

Philoſophers, not ſatisfied with reaſons, which were too trifling to account for ſuch ſtrange abſurdities as diſhonoured the heathen ſyſtem, and at which themſelves ſecretly bluſh'd; have, ſince the eſtabliſhment of chriſtianity, ſuppos'd a third reaſon for the worſhip which the Egyptians paid to animals; and declared, that it was not offered to the animals themſelves, but to the gods of whom they were ſymbols. (*d*) Plutarch, in his treatiſe, where he examines profeſſedly the pretenſions of Iſis and Oſiris, the two moſt famous deities of the Egyptians, ſays as follows. "Philoſophers honour "the image of God wherever they find it, even in inani- "mate beings, and conſequently more in thoſe which have "life. We are therefore to approve, not the worſhippers "of theſe animals, but thoſe who, by their means, aſcend "to the deity; they are to be conſider'd as ſo many mirrors, "which nature holds forth, and in which the ſupreme being "diſplays himſelf in a wonderful manner; or, as ſo many "inſtruments, which he makes uſe of to manifeſt outwardly, "his incomprehenſible wiſdom. Should men therefore, "for the embelliſhing of ſtatues, amaſs together all the gold "and precious ſtones in the world; the worſhip muſt not "be referr'd to the ſtatues, for the deity does not exiſt in "colours artfully diſpos'd, nor in frail matter deſtitute of "ſenſe and motion." (*e*) Plutarch ſays in the ſame treatiſe, "that as the ſun and moon, heaven, earth, and the "ſea are common to all men, but have different names ac- "cording to the difference of nations and languages; in "like manner, tho' there is but one deity, and one provi- "dence which governs the univerſe, and which has ſeve- "ral ſubaltern miniſters under it; men give to this deity, "which

(*d*) P. 382. (*e*) P. 377, & 378.

" which is the ſame, different names; and pay it different " honours, according to the laws and cuſtoms of every " country."

But were theſe reflections which offer the moſt rational vindication poſſible, of idolatrous worſhip, ſufficient to cover the ridicule of it? Could it be call'd a raiſing of the divine attributes in a ſuitable manner, to direct the worſhipper to admire and ſeek for the image of them in beaſts of the moſt vile and contemptible kinds, as crocodiles, ſerpents, and cats? Was not this rather degrading and debaſing the deity, of whom, even the moſt ſtupid, uſually entertain a much greater and more auguſt idea?

However, theſe philoſophers were not always ſo juſt, as to aſcend from ſenſible beings to their inviſible author. The ſcriptures tell us, that theſe pretended ſages deſerv'd, on account of their pride and ingratitude, to be (*f*) *given over to a reprobate mind; and whilſt they profeſs'd themſelves wiſe, to become fools, for having changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beaſts, and creeping things.* To ſhew what man is when left to himſelf, God permitted that very nation which had carried human wiſdom to its greateſt height, to be the theatre in which the moſt ridiculous and abſurd idolatry was acted. And, on the other ſide, to diſplay the almighty power of his grace, he converted the frightful deſarts of Egypt into a terreſtrial paradiſe; by peopling them, in the time appointed by his providence, with numberleſs multitudes of illuſtrious hermits, whoſe fervent piety, and rigorous penance, have done ſo much honour to the Chriſtian religion. I cannot forbear giving here a famous inſtance of it; and I hope the reader will excuſe this kind of digreſſion.

(*g*) The great wonder of Lower Egypt, ſays Abbé Fleury in his Eccleſiaſtical Hiſtory, was the city of Oxyrinchus, peopled with monks, both within and without, ſo that they were more numerous than its other inhabitants. The publick edifices, and idol temples had been converted into monaſteries,

(*f*) Rom. i. 22, 25. (*g*) Tom. 5. p. 25, 26.

monaſteries, and theſe likewiſe were more in number than the private houſes. The monks lodg'd even over the gates, and in the towers. The people had twelve churches to aſſemble in, excluſive of the oratories belonging to the monaſteries. There were twenty thouſand virgins and ten thouſand monks in this city, every part of which echoed night and day with the praiſes of God. By order of the magiſtrates, centinels were poſted at the gates, to take notice of all ſtrangers and poor who came into the city; and thoſe who firſt received them, were obliged to provide them with all hoſpitable accommodations.

SECT. II. *The Ceremonies of the* Egyptian FUNERALS.

I Shall now give a conciſe account of the funeral ceremonies of the Egyptians.

The honours which have been paid in all ages and nations to the bodies of the dead; and the religious care taken to provide ſepulchres for them, ſeem to inſinuate an univerſal perſuaſion, that bodies were lodg'd in ſepulchres merely as a depoſit or truſt.

We have already obſerv'd, in our mention of the pyramids, with what magnificence ſepulchres were built in Egypt; for beſides, that they were erected as ſo many ſacred monuments, deſtin'd to tranſmit to future times the memory of great princes; they were likewiſe conſider'd as the manſions where the body was to remain during a long ſucceſſion of ages: (*b*) Whereas common houſes were called inns, in which men were to abide only as travellers, and that during the courſe of a life which was too ſhort to engage their affections.

When any perſon in a family died, all the kindred and friends quitted their uſual habits, and put on mourning; and abſtain'd from baths, wine, and dainties of every kind. This mourning held forty or ſeventy days; probably according to the quality of the perſon.

(*i*) Bodies were embalmed three ways. The moſt magnificent was beſtowed on perſons of diſtinguiſh'd rank, and the expence

(*b*) Diod. l. 1. p. 47. (*i*) Herod. l. 2. c. 85, &c.

expence amounted to a talent of ſilver, or three thouſand French livres *.

(*k*) Many hands were employed in this ceremony. Some drew the brain through the noſtrils, by an inſtrument made for that purpoſe. Others emptied the bowels and inteſtines, by cutting a hole in the ſide, with an Ethiopian ſtone that was as ſharp as a razor: after which the cavities were filled with perfumes, and various odoriferous drugs. As this evacuation (which was neceſſarily attended with ſome diſſections) ſeem'd in ſome meaſure cruel and inhuman; the perſons employed fled as ſoon as the operation was over, and were purſued with ſtones by the ſtanders-by. But thoſe who embalmed the body were honourably treated. They filled it with myrrh, cinnamon, and all ſorts of ſpices. After a certain time, the body was ſwathed in lawn fillets, which were glued together with a kind of very thin gum, and then cruſted them over with the moſt exquiſite perfumes. By this means, 'tis ſaid, that the entire figure of the body, the very lineaments of the face, and the hairs on the lids and eye-brows were preſerv'd in their natural perfection. The body thus embalm'd, was delivered to the relations, who ſhut it up in a kind of open cheſt, fitted exactly to the ſize of the corps; then they plac'd it upright againſt the wall, either in ſepulchres, (if they had any) or in their houſes. Theſe embalm'd bodies are now what we call Mummies, which are ſtill brought from Egypt, and are found in the cabinets of the curious. This ſhews the care which the Egyptians took of their dead. Their gratitude to their deceas'd relations was immortal. Children, by ſeeing the bodies of their anceſtors thus preſerv'd, recalled to mind thoſe virtues for which the publick had honoured them; and were excited to a love of thoſe laws which ſuch excellent perſons had left for their ſecurity. We find that part of theſe ceremonies were performed in the funeral honours done to Joſeph in Egypt.

I have ſaid that the publick recogniz'd the virtues of deceaſed

(*k*) Diod. l. 1. p. 81.

* *About* 137 *l.* 10 *s. ſterling.*

ceaſed perſons, becauſe that, before they could be admitted into the ſacred aſylum of the tomb, they underwent a ſolemn trial. And this circumſtance in the Egyptian funerals, is one of the moſt remarkable to be found in ancient hiſtory.

It was a conſolation among the heathens, to a dying man, to leave a good name behind him; and they imagined that this is the only human bleſſing of which death cannot deprive us. But the Egyptians would not ſuffer praiſes to be beſtowed indiſcriminately on all deceaſed perſons. This honour was to be obtained only from the publick voice. The aſſembly of the judges met on the other ſide of a lake which they croſs'd in a boat. He who ſat at the helm was call'd Charon, in the Egyptian language; and this firſt gave the hint to Orpheus, who had been in Egypt, and after him, to the other Greeks, to invent the fiction of Charon's boat. As ſoon as a man was dead, he was brought to his trial. The publick accuſer was heard. If he prov'd that the deceas'd had led a bad life, his memory was condemn'd, and he was depriv'd of burial. The people were affected with laws, which extended even beyond the grave; and every one ſtruck with the diſgrace inflicted on the dead perſon, was afraid to reflect diſhonour on his own memory, and that of his family. But if the deceaſed perſon was not convicted of any crime, he was interr'd in an honourable manner.

A ſtill more aſtoniſhing circumſtance, in this publick inqueſt upon the dead, was, that the throne itſelf was no protection from it. Kings were ſpar'd during their lives, becauſe the publick peace was concern'd in this forbearance: but their quality did not exempt them from the judgment paſs'd upon the dead, and even ſome of them were depriv'd of ſepulture. This cuſtom was imitated by the Iſraelites. We ſee, in ſcripture, that bad kings were not interr'd in the monuments of their anceſtors. This practice ſuggeſted to princes, that if their majeſty placed them out of the reach of mens judgment, while they were alive, they would at laſt be liable to it, when death ſhould reduce them to a level with their ſubjects.

When

When therefore a favourable judgment was pronounced on a deceas'd perſon, the next thing was to proceed to the ceremonies of interment. In his panegyrick, no mention was made of his birth, becauſe every Egyptian was deem'd noble. No praiſes were conſider'd as juſt or true, but ſuch as related to the perſonal merit of the deceas'd. He was applauded for having received an excellent education in his younger years; and in his more advanced age, for having cultivated piety towards the gods, juſtice towards men, gentleneſs, modeſty, moderation, and all other virtues which conſtitute the good man. Then all the people ſhouted, and beſtowed the higheſt elogiums on the deceaſed, as one who would be received, for ever, into the ſociety of the virtuous in Pluto's kingdom.

To conclude this article of the ceremonies of funerals, it may not be amiſs to obſerve to young pupils, the different manners with which the bodies of the dead were treated by the ancients. Some, as we obſerved of the Egyptians, expos'd them to view after they had been embalm'd, and thus preſerved them to after-ages. Others, as particularly the Romans, burnt them on a funeral pile: and others again, laid them in the earth.

The care to preſerve bodies without lodging them in tombs, appears injurious to human nature in general, and to thoſe perſons in particular for whom this reſpect is deſign'd; becauſe it expoſes too viſibly their wretched ſtate and deformity; ſince whatever care may be taken, ſpectators ſee nothing but the melancholy and frightful remains of what they once were. The cuſtom of burning dead bodies has ſomething in it cruel and barbarous, in deſtroying ſo haſtily the remains of perſons once dear to us. That of interment is certainly the moſt ancient and religious, it reſtores to the earth what had been taken from it; and prepares our belief of a ſecond reſtitution of our bodies, from that duſt of which they were at firſt formed.

CHAP. III.

Of the Egyptian SOLDIERS *and* WAR.

THE profeſſion of arms was in great repute among the Egyptians. After the ſacerdotal families, the moſt illuſtrious, as with us, were thoſe devoted to a military life. They

They were not only diſtinguiſh'd by honours, but by ample liberalities. Every ſoldier was allowed an Aroura, that is a piece of arable land very near anſwering to half a French acre *, exempt from all tax or tribute. Beſides this privilege, each ſoldier received a daily allowance of five pounds of bread, two of fleſh, and a pint of wine †. This allowance was ſufficient to ſupport part of their family. Such an indulgence made them more affectionate to the perſon of their prince, and the intereſts of their country, and more reſolute in the defence of both; and as (*l*) Diodorus obſerves, it was thought inconſiſtent with good policy, and even common ſenſe, to commit the defence of a country, to men who had no intereſt in its preſervation.

(*m*) Four hundred thouſand ſoldiers were kept in continual pay; all natives of Egypt, and trained up in the exacteſt diſcipline. They were inur'd to the fatigues of war, by a ſevere and rigorous education. There is an art of forming the body as well as the mind. This art, loſt by our ſloth, was well known to the ancients, and eſpecially to the Egyptians. Foot, horſe and chariot races were performed in Egypt with wonderful agility, and the world could not ſhew better horſemen than the Egyptians. (*n*) The ſcripture in ſeveral places ſpeaks advantageouſly of their cavalry.

Military laws were eaſily preſerv'd in Egypt, becauſe ſons receiv'd them from their fathers; the profeſſion of war, as all

(*l*) Lib. 1. p. 67. (*m*) Herod. l. 2. c. 164, 168.
(*n*) Cant. i. 8. Iſa. xxxvi. 9.

* *Twelve* Arouras. *An* Egyptian Aroura *was* 10,000 *ſquare cubits, equal to* 3 *roods,* 2 *perches,* 55 $\frac{1}{4}$ *ſquare foot of our meaſure.*

† *The Greek is* οἴνου τέσσαρες ἀρυστῆρες, *which ſome have made to ſignify a determinate quantity of wine, or any other liquid; others, regarding the etymology of the word* ἀρυστὴρ, *have tranſlated it by* hauſtrum, *a bucket, as* Lucretius, L. 5, 51. *others by* hauſtus *a draught or ſup.* Herodotus *ſays, this allowance was given only to the two thouſand guards who attended annually on the King,* L. 2. c. 168.

all others, being tranſmitted from father to ſon. (o) Thoſe who fled in battle, or diſcovered any ſigns of cowardiſe, were only diſtinguiſh'd by ſome particular mark of ignominy; it being thought more adviſeable to reſtrain them by motives of honour, than by the terrors of puniſhment.

But notwithſtanding this, I will not pretend to ſay, that the Egyptians were a warlike people. 'Tis of little advantage to have regular and well-paid troops; to have armies exercis'd in peace, and employed only in mock-fights: it is war alone and real combats, which form the ſoldier. Egypt loved peace, becauſe it loved juſtice, and maintained ſoldiers only for its ſecurity. Its inhabitants, content with a country which abounded in all things, had no ambitious dreams of conqueſt. The Egyptians extended their reputation in a very different manner, by ſending colonies into all parts of the world, and with them laws and politeneſs. They triumphed by the wiſdom of their counſels, and the ſuperiority of their knowledge; and this empire of the mind appear'd more noble and glorious to them, than that which is atchieved by arms and conqueſt. But nevertheleſs, Egypt has given birth to illuſtrious conquerors, as will be obſerved hereafter, when we come to treat of its Kings.

CHAP. IV.

Of their ARTS *and* SCIENCES.

THE Egyptians had an inventive genius, and turned it to profitable ſpeculations. Their Mercuries filled Egypt with wonderful inventions, and left it almoſt ignorant of nothing which could accompliſh the mind, or procure eaſe and happineſs. The diſcoverers of any uſeful invention receiv'd, both living and dead, rewards equal to their profitable labours. It is this conſecrated the books of their two Mercuries, and ſtamp'd them with a divine authority. The firſt libraries were in Egypt; and the titles they bore, inſpired the reader with an eager deſire to enter them, and dive into the

(o) Diod. p. 70.

the ſecrets they contained. They were called the * *Office for the diſeaſes of the ſoul*, and that very juſtly, becauſe the ſoul was there cur'd of ignorance, the moſt dangerous and the parent of all her maladies.

As their country was level, and the air of it always ſerene and unclouded, they were ſome of the firſt who obſerved the courſes of the planets. Theſe obſervations led them to regulate the year † from the courſe of the ſun; for as Diodorus obſerves, their year from the moſt remote antiquity, was compoſed of three hundred ſixty-five days and ſix hours. To adjuſt the property of their lands, which were every year covered by the overflowing of the Nile, they were obliged to have recourſe to ſurveys; and this firſt taught them geometry. They were great obſervers of nature, which, in a climate ſo ſerene, and under ſo intenſe a ſun, was vigorous and fruitful.

By this ſtudy and application they invented or improved the ſcience of phyſick. The ſick were not abandoned to the arbitrary will and caprice of the phyſician. He was obliged to follow fixed rules, which were the obſervations of old and experienced practitioners, and written in the ſacred books. While theſe rules were obſerved, the phyſician was not anſwerable for the ſucceſs; otherwiſe a miſcarriage coſt him his life. This law checked indeed the temerity of empiricks; but then it might prevent new diſcoveries, and keep the art from attaining to its juſt perfection. Every phyſician, (*p*) if Herodotus

(*p*) L. 2. c. 84.

* Ψυχῆς ἰατρεῖον.

† *It will not ſeem ſurpriſing that the Egyptians, who were the moſt ancient obſervers of the celeſtial motions, ſhould have arrived to this knowledge; when it is conſider'd, that the lunar year made uſe of by the Greeks and Romans, tho' it appears ſo inconvenient and irregular, ſuppos'd nevertheleſs a knowledge of the ſolar Year, ſuch as Diodorus Siculus aſcribes to the Egyptians. 'Twill appear at firſt ſight, by calculating their intercalations, that thoſe who firſt divided the year in this manner, were not ignorant, that to three hundred ſixty-five days, ſome hours were to be added, to keep pace with the ſun. Their only error lay, in the ſuppoſition that only ſix hours were wanting, whereas an addition of almoſt eleven minutes more was requiſite.*

Herodotus may be credited, confined his practice to the cure of one diſeaſe only; one was for the eyes, another for the teeth, and ſo on.

What we have ſaid of the pyramids, the labyrinth, and that infinite number of obeliſks, temples, and palaces, whoſe precious remains ſtill ſtrike with admiration, and in which were diſplay'd, the magnificence of the princes who raiſed them, the ſkill of the workmen, the riches of the ornaments diffuſed over every part of them, and the juſt proportion and beautiful ſymmetry of the parts in which their greateſt beauty conſiſted; works, in many of which the livelineſs of the colours remain to this day, in ſpite of the rude hand of time, which commonly deadens or deſtroys them: All this, I ſay, ſhews the perfection to which architecture, painting, ſculpture, and all other arts had arrived in Egypt.

(q) The Egyptians entertained but a mean opinion of that ſort of exercife, which did not contribute to invigorate the body, or improve health; nor of muſick *, which they conſidered as a uſeleſs and dangerous diverſion, and only fit to enervate the mind.

CHAP. V.

Of HUSBANDMEN, SHEPHERDS *and* ARTIFICERS.

(r) HUSBANDMEN, ſhepherds, and artificers, formed the three claſſes of lower life in Egypt, but were nevertheleſs had in very great eſteem, particularly huſbandmen and ſhepherds. The body politick requires a ſuperiority and ſubordination of its ſeveral members; for as in the natural body, the eye may be ſaid to hold the firſt rank, yet its luſtre does not dart contempt upon the feet, the hands, or even on thoſe parts which are leſs honourable. In like manner, among the Egyptians, the prieſts, ſoldiers, and ſcholars were diſtinguiſhed by particular honours; but all profeſſions, to

(q) Diod. l. 1. p. 73.

(r) Diod. l. 1. p. 67, 68.

* Τὴν δὲ μυσικὴν νομίζυσιν οὐ μόνον ἄχρησον ὑπάρχειν, ἀλλὰ καὶ βλαβερὰν ὡς ἂν ἐκθηλύνυσαν τὰς τῶν ἀνδρῶν ψυχάς.

the meaneſt, had their ſhare in the publick eſteem, becauſe the deſpiſing any man, whoſe labours, however mean, were uſeful to the ſtate, was thought a crime.

A better reaſon than the foregoing, might have inſpired them at the firſt with theſe ſentiments of equity and moderation, which they ſo long preſerv'd. As they all deſcended from * Cham their common father, the memory of their origin occurring freſh to the minds of all in thoſe firſt ages, eſtabliſhed among them a kind of equality, and ſtamped, in their opinion, a nobility on every perſon derived from the common ſtock. Indeed the difference of conditions, and the contempt with which perſons of the loweſt rank are treated, are owing merely to the diſtance from the common root; which makes us forget that the meaneſt plebeian, when his deſcent is traced back to the ſource, is equally noble with thoſe of the moſt elevated rank and titles.

Be that as it will, no profeſſion in Egypt was conſidered as groveling or ſordid. By this means arts were raiſed to their higheſt perfection. The honour which cheriſhed them mixed with every thought and care for their improvement. Every man had his way of life aſſigned him by the laws, and it was perpetuated from father to ſon. Two profeſſions at one time, or a change of that which a man was born to, were never allowed. By this means, men became more able and expert in employments which they had always exerciſed from their infancy; and every man adding his own experience to that of his anceſtors, was more capable of attaining perfection in his particular art. Beſides, this wholeſome inſtitution which had been eſtabliſhed antiently throughout Egypt, extinguiſhed all irregular ambition; and taught every man to ſit down contented with his condition, without aſpiring to one more elevated, from intereſt, vain-glory, or levity.

From this ſource flowed numberleſs inventions for the improvements of all the arts, and for rendering life more commodious, and trade more eaſy. I once could not believe that (*s*) Diodorus was in earneſt, in what he relates concerning

* Or *Ham*.

(*s*) Diod. l. 1. p. 67.

cerning the Egyptian induſtry, *viz.* that this people had found out a way, by an artificial fecundiiy, to hatch eggs without the ſitting of the hen; but all modern travellers declare it to be a fact, which certainly is worthy our curioſity, and is ſaid to be practiſed in Europe. Their relations inform us, that the Egyptians ſtow eggs in ovens, which are heated ſo temperately, and with ſuch juſt proportion to the natural warmth of the hen, that the chickens produced from theſe ovens are as ſtrong as thoſe which are hatched the natural way. The ſeaſon of the year proper for this operation is, from the end of December to the end of April; the heat in Egypt being too violent in the other months. During theſe four months, upwards of three hundred thouſand eggs are laid in theſe ovens, which tho' they are not all ſucceſsful, they nevertheleſs produce vaſt numbers of fowls at an eaſy rate. The art lies in giving the ovens a juſt degree of heat, which muſt not exceed a fixed proportion. About ten days are beſtowed in heating theſe ovens, and very near as much time in hatching the eggs. It is very entertaining, ſay theſe travellers, to obſerve the hatching of theſe chickens, ſome of which ſhew at firſt nothing but their heads, others but half their bodies, and others again come quite out of the egg; theſe laſt, the moment they are hatched, make their way over the unhatched eggs, and form a diverting ſpectacle. (*t*) Corneille le Bruyn, in his travels, has collected the obſervations of other travellers on this ſubject. (*u*) Pliny likewiſe mentions it; but it appears, from him, that the Egyptians, anciently, employed warm dung, not ovens, to hatch eggs *.

(*t*) Tom. II. p. 64.

(*u*) Lib. 10. c. 54.

* *The words of Pliny referr'd to by Mr. Rollin are theſe.* Nuper inde fortaſſe inventum, ut Ova in calido loco impoſita paleis igne modico foverentur homine verſante, pariterque & ſtato die illinc erumperet fœtus. *He ſpeaks of this invention as modern, ſeems to refer it to the curioſity of Livia the mother of Tiberius Cæſar, who, deſirous of having a male-child, put an egg in her boſom, and when ſhe parted with it, deliver'd it to one of her women to preſerve*

I have ſaid, that huſbandmen particularly, and thoſe who took care of flocks, were in great eſteem in Egypt, ſome parts of it excepted, where the latter were not ſuffered *. It was, indeed, to theſe two profeſſions that Egypt owed its riches and plenty. It is aſtoniſhing to reflect what advantages the Egyptians, by their art and labour, drew from a country of no great extent, but whoſe ſoil was made wonderfully fruitful by the inundations of the Nile, and the laborious induſtry of the inhabitants.

It will be always ſo with every kingdom, whoſe governors direct all their actions to the publick welfare. The culture of lands, and the breeding of cattle will be an inexhauſtible fund of wealth in all countries, where, as in Egypt, theſe profitable callings are ſupported and incouraged by maxims of ſtate and policy: And we may conſider it as a misfortune, that they are at preſent fallen into ſo general a diſeſteem: though 'tis from them that the moſt elevated ranks (as we eſteem them) are furniſhed not only with the neceſſaries, but even with the delights of life. "For," *ſays Abbé Fleury, in his admirable work,* Of the manners of the Iſraelites, *where the ſubject I am upon is thoroughly examined,* "it is the "peaſant who feeds the citizen, the magiſtrate, the gentle-"man, the eccleſiaſtick: And, whatever artifice and craft "may be uſed to convert money into commodities, and "theſe back again into money; yet all muſt ultimately be "owned to be received from the products of the earth, and "the animals which it ſuſtains and nouriſhes. Nevertheleſs,

"when

ſerve the heat. This ſhe made an augury to gueſs at the ſex of the child ſhe had then in her womb, and we are told, ſays Pliny, that ſhe was not deceiv'd. It is probable Mr. Rollin may have met with ſome other place in Pliny favourable to his ſentiment, tho' after ſome ſearch I cannot find any.

* *Hogherds, in particular, had a general ill name throughout Egypt, as they had the care of ſo impure an animal.* Herodotus (l. 2. c. 47.) *tells us, that they were not permitted to enter the Egyptian Temples, nor would any man give them his daughter in marriage.*

" when we compare mens different ſtations in life together, " we give the loweſt place to the huſbandman: And with " many people a wealthy citizen, enervated with ſloth, uſe- " leſs to the publick, and void of all merit, has the pre- " ference, merely becauſe he has more money, and lives a " more eaſy and delightful life.

" But let us image to ourſelves a country where ſo great " a difference is not made between the ſeveral conditions; " where the life of a nobleman is not made to conſiſt in idle- " neſs, and doing nothing, but in a careful preſervation of " his liberty; that is, in a due ſubjection to the laws and " the conſtitution; by a man's ſubſiſting upon his eſtate " without any dependance, and being contented to enjoy a " little with liberty, rather than a great deal at the price of " mean and baſe compliances: A country, where ſloth, ef- " feminacy, and the ignorance of things neceſſary for life, " are had in their juſt contempt; and where pleaſure is leſs " valued than health and bodily ſtrength: In ſuch a country, " it will be much more for a man's reputation to plough, " and keep flocks, than to waſte all his hours in ſauntring " from place to place, in gaming, and expenſive diverſions." But we need not have recourſe to Plato's commonwealth for inſtances of men who have led theſe uſeful lives. It was thus that the greateſt part of mankind lived during near four thouſand years; and that not only the Iſraelites, but the Egyptians, the Greeks, and the Romans, that is to ſay, nations the moſt civilized, and moſt renowned for arms and wiſdom. They all inculcate the regard which ought to be paid to agriculture, and the breeding of cattle: One of which (without ſaying any thing of hemp and flax ſo neceſſary for our cloathing) ſupplies us, by corn, fruits, and pulſe, with not only a plentiful, but delicious nouriſhment; and the other, beſides its ſupply of exquiſite meats to cover our tables, almoſt alone gives life to manufactures and trade, by the ſkins and ſtuffs it furniſhes.

Princes are commonly deſirous, and their intereſt certainly requires it, that the peaſant who, in a literal ſenſe, ſuſtains

the

the heat and burden of the day, and pays ſo great a proportion of the national taxes, ſhould meet with favour and incouragement. But the kind and good intentions of princes are too often defeated by the inſatiable and mercileſs avarice of thoſe who are appointed to collect their revenues. Hiſtory has tranſmitted to us a fine ſaying of Tiberius on this head. (*x*) A prefect of Egypt having augmented the annual tribute of the province, and, doubtleſs with the view of making his court to the emperor, remitted to him a ſum much larger than was cuſtomary; that prince, who, in the beginning of his reign thought, or at leaſt ſpoke juſtly, anſwered, * *That it was his deſign not to flea, but to ſhear his ſheep.*

CHAP. VI.

Of the FERTILITY *of* EGYPT.

UNDER this head, I ſhall treat only of ſome plants peculiar to Egypt, and of the abundance of corn which it produced.

Papyrus. This is a plant from the root of which ſhoot out a great many triangular ſtalks, to the height of ſix or ſeven cubits. (*y*) The ancients writ at firſt upon palm leaves; next on the inſide of the bark of trees, from whence the word *liber*, or book, is derived; after that, upon tables cover'd over with wax, on which the characters were impreſs'd with an inſtrument called Stylus, ſharp-pointed at one end to write with, and flat at the other to efface what had been written; which gave occaſion to the following expreſſion of Horace.

Sæpe ſtylum vertas, iterum quæ digna legi ſint
Scripturus: *Sat.* 10. *v.* 72.

Oft turn your ſtile, if you deſire to write
Things that will bear a ſecond reading——

The meaning of which is, that a good performance is not to

(*x*) Diod. l. 57. p. 608. (*y*) Plin. l. 13. c. 11.

* Κείρεσθαι μὲν τὰ πρόβατα, ἀλλ' οὐκ ἀποξύρεσθαι βέλομαι. Diod. l. 57.

to be expected without many corrections. At laſt the uſe of paper * was introduc'd, and this was made of the bark of Papyrus, divided into thin flakes or leaves, which were very proper for writing, and this Papyrus was likewiſe call'd Byblus.

Nondum flumineas Memphis contexere byblos
Noverat. *Lucan.*

Memphis as yet knew not to form in leaves
The watry Biblos.

Pliny calls it a wonderful invention †, ſo uſeful to life, that it preſerves the memory of great actions, and immortalizes thoſe who atchiev'd them. Varo aſcribes this invention to Alexander the Great, when he built Alexandria; but he had only the merit of making paper more common, for the invention was of much greater antiquity. The ſame Pliny adds, that Eumenes, king of Pergamus, ſubſtituted parchment inſtead of paper; in emulation of Ptolemy king of Egypt, whoſe library he was ambitious to excel by this invention, which carried the advantage over paper. Parchment is the ſkin of a ſheep dreſs'd and made fit to write upon. It was called Pergamenum from Pergamus, whoſe kings had the honour of the invention. All the antient manuſcripts are either upon parchment, or vellum, which is calf-ſkin, and a great deal finer than the common parchment. It is very curious to ſee white fine paper, wrought out of filthy rags pick'd up in the ſtreets. (z) The plant Papyrus was likewiſe uſeful for ſails, tackling, clothes, coverlets, *&c.*

Linum. Flax is a plant whoſe bark, full of fibres or ſtrings, is uſeful in making fine linnen. The method of making this linnen in Egypt was wonderful, and carried to ſuch perfection, that the threads which were drawn out of them,

(z) Plin. l. 19. c. 1.

* *The Papyrus was divided into thin flakes (into which it naturally parted) which being laid on a table, and moiſtened with the glutinous waters of the Nile, were afterwards preſs'd together, and dried in the ſun.*

† Poſtea promiſcuè patuit uſus rei, qua conſtat immortalitas hominum. Chartæ uſu maxime humanitas conſtat in memoria.

them, were almoſt too ſmall for the obſervation of the ſharpeſt eye. Prieſts were always habited in linnen, and never in woollen; and not only the prieſts, but all perſons of diſtinction generally wore linnen clothes. This flax form'd a conſiderable branch of the Egyptian trade, and great quantities of it were exported into foreign countries. The making of it employ'd a great number of hands, eſpecially of the women, as appears from that paſſage of Iſaiah, in which the prophet menaces Egypt with a drought of ſo terrible a kind that it ſhould interrupt every kind of labour. (*a*) *Moreover, they that work in fine flax, and they that weave network ſhall be confounded.* We likewiſe find in ſcripture, that one effect of the plague of hail call'd down by (*b*) Moſes upon Egypt, was the deſtruction of all the flax which was then bolled. This ſtorm was in March.

Byſſus. (*c*) This was another kind of flax extremely fine and ſmall, which often receiv'd a purple dye. It was very dear; and none but rich and wealthy perſons could afford to wear it. Pliny, who gives the firſt place to the Aſbeſton or Aſbeſtinum (*i. e.* the incombuſtible flax) places the Byſſus in the next rank; and ſays, that it ſerv'd as an ornament to the ladies *. It appears from the holy ſcriptures, that it was chiefly from Egypt, cloth made of this fine flax was brought. (*d*) *Fine linnen with broidered work from Egypt.*

I take no notice of the Lotus or Lote-tree, a plant in great requeſt with the Egyptians, and whoſe berries ſerved them in former times for bread. There was another Lotus in Africa,

(*a*) Iſ. xix. 9. (*b*) Exod. ix. 31. (*c*) Plin. l. 19. c. 1. (*d*) Ezek. xxvii. 7.

* Proximus Byſſino mulierum maxime deliciis genito: inventum jam eſt etiam [*ſcilicet Linum*] quod ignibus non abſumetur, vivum id vocant, ardenteſque in focis conviviorum ex eo vidimus mappas, ſordibus exuſtis ſplendeſcentes igni magis, quam poſſent aquis. *i. e. A flax is now found out which is proof againſt the violence of Fire; it is called living flax, and we have ſeen table napkins of it glowing in the fires of our dining-rooms; and receiving a luſtre and a cleanneſs from the flames, which no water could have given it.*

Africa, which gave its name to the Lotophagi or Lotus-eaters; becauſe they lived upon the fruit of this tree, which had ſo delicious a taſte, if Homer may be credited, that it made the eaters of it forget all the ſweets of their native country *, as Ulyſſes found to his coſt in his return from Troy.

In general, it may be ſaid, that the Egyptian pulſe and fruits were excellent; and might, as Pliny † obſerves, have ſuffic'd ſingly for the nouriſhment of the inhabitants, ſuch was their excellent quality, and ſo great their plenty. And indeed working men lived then almoſt upon nothing elſe, as appears from thoſe who were employed in building the pyramids.

Beſides theſe rural riches, the Nile from its fiſh, and the fatneſs it gave to the ſoil for the feeding of cattle, furniſhed the tables of the Egyptians with the moſt exquiſite fiſh of every kind, and the moſt ſucculent fleſh. This it was which made the Iſraelites ſo deeply regret the loſs of Egypt, when they found themſelves in the dreary deſert. *Who*, ſay they in a plaintive, and at the ſame time ſeditious tone, (*f*) *ſhall give us fleſh to eat? We remember the fiſh which we did eat in Egypt freely; the cucumbers and melons, and the leeks, and the onions, and the garlick.* (*g*) *We ſat by the fleſh-pots, and we did eat bread to the full.*

But the great and matchleſs wealth of Egypt aroſe from its corn, which, even in an almoſt univerſal famine, enabled it to ſupport all the neighbouring nations, as it particularly did under Joſeph's adminiſtration. In later ages it was the reſource and moſt certain granary of Rome and Conſtantinople. It is a well known ſtory, how a calumny raiſed againſt St. Athanaſius, *viz.* of his having menaced Conſtantinople, that for

(*f*) Num. xi. 4, 5. (*g*) Exod. xvi. 3.

* Τῶνδ' ὅσις λωτοῖο φάγοι μελιηδέα καρπὸν,
Οὐκ ἔτ' ἀπαγγεῖλαι πάλιν ἤθελεν, οὐδὲ νέεσθαι.
Odyſſ. 9. v. 94, 95.
Μή πώ τις λωτοῖο φαγὼν, νόστοιο λάθηται. v. 102.

† Ægyptus frugum quidem fertiliſſima, ſed ut prope ſola üs carere poſſit, tanta eſt ciborum ex herbis abundantia. *Plin.* l. 21. c. 15.

for the future no more corn ſhould be imported to it from Alexandria; incens'd the emperor Conſtantine againſt that holy biſhop, becauſe he knew that his capital city could not ſubſiſt without the corn which was brought to it from Egypt. The ſame reaſon induc'd all the emperors of Rome to take ſo great a care of Egypt, which they conſider'd as the nurſing mother of the world's metropolis.

Nevertheleſs, the ſame river which enabled this province to ſubſiſt the two moſt populous cities in the world, ſometimes reduced even Egypt itſelf to the moſt terrible famine: And it is aſtoniſhing that Joſeph's wiſe foreſight, which in fruitful years had made a proviſion for ſeaſons of ſterility, ſhould not have hinted to theſe ſo much boaſted politicians, a like care againſt the changes and inconſtancy of the Nile. Pliny, in his panegyrick upon Trajan, paints with wonderful ſtrength the extremity to which that country was reduced by a famine, under that prince's reign, and his generous relief of it. The reader will not be diſpleas'd to read here an extract of it, in which a greater regard will be had to Pliny's thoughts, than to his expreſſions.

The Egyptians, ſays Pliny, who gloried that they needed neither rain nor ſun to produce their corn, and who believed they might confidently conteſt the prize of plenty with the moſt fruitful countries of the world, were condemn'd to an unexpected drought, and a fatal ſterility; from the greateſt part of their territories being deſerted and left unwater'd by the Nile, whoſe inundation is the ſource and ſure ſtandard of their abundance. They then * implor'd that aſſiſtance from their prince, which they us'd to expect only from their river. The delay of their relief was no longer, than that which employed a courier to bring the melancholy news to Rome; and one would have imagin'd, that this misfortune had befallen them only to diſtinguiſh with greater luſtre, the generoſity and goodneſs of Cæſar. † It was an ancient and general opinion, that

* Inundatione, id eſt, uberate regio fraudata, ſic opem Cæſaris invocavit, ut ſolet amnem ſuum.

† Percrebuerat antiquitus urbem noſtram niſi opibus Ægypti ali ſuſtentarique non poſſe.

that our city could not ſubſiſt without proviſions drawn from Egypt. This vain and proud nation boaſted, that tho' it was conquer'd, it nevertheleſs fed its conquerors; that, by means of its river, either abundance or ſcarcity were entirely in its diſpoſal. But we now have returned the Nile his own harveſts, and given him back the proviſions he ſent us. Let the Egyptians be then convinc'd by their own experience, that they are not neceſſary to us, and are only our vaſſals. Let them know that their ſhips do not ſo much bring us the proviſion we ſtand in need of, as the tribute which they owe us. And let them never forget, that we can do without them, but that they can never do without us. This moſt fruitful province had been ruin'd, had it not wore the Roman chains. The Egyptians in their ſovereign, have found a deliverer, and a father. Aſtoniſh'd at the ſight of their granaries, fill'd without any labour of their own, they were at a loſs to know to whom they owed this foreign and gratuitous plenty. The famine of a people at ſuch diſtance from us, and which was ſo ſpeedily ſtopped, ſerved only to let them feel the advantage of living under our empire. The * Nile may in other times have diffuſed more plenty on Egypt, but never more glory upon us. May heaven, content with this proof of the people's patience, and the prince's generoſity, reſtore for ever back to Egypt its ancient fertility.

Pliny's reproach to the Egyptians, for their vain and fooliſh pride, with regard to the inundations of the Nile, points out one of their moſt peculiar characteriſticks, and recalls to my mind a fine paſſage of Ezekiel, where God thus ſpeaks to Pharaoh, one of their kings, (*b*) *Behold I am againſt thee Pharaoh king of Egypt, the great dragon that lieth in the midſt*

(*b*) Ezek. xxix. 3, 9.

poſſe. Superbiebat ventoſa & inſolens natio, quod victorem quidem populum paſceret tamen, quodque in ſuo flumine, in ſuis manibus, vel abundantia noſtra vel fames eſſet. Refudimus Nilo ſuas copias. Recepit frumenta quæ miſerat, deportataſque meſſes revexit.

* Nilus Ægypto quidem ſæpe, ſed gloriæ noſtræ nunquam largior fluxit.

midſt of his rivers, which hath ſaid, My river is mine own, and I have made it for myſelf. God perceived an inſupportable pride in the heart of this prince: A ſenſe of ſecurity and confidence in the inundations of the Nile, independent entirely on the influences of heaven; as tho' the happy effects of this inundation had been owing to nothing but his own care and labour, or thoſe of his predeceſſors: *The river is mine, and I have made it.*

Before I conclude this ſecond part of the manners of the Egyptians, I think it incumbent on me, to beſpeak the attention of my readers to different paſſages ſcatter'd in the hiſtory of Abraham, Jacob, Joſeph, and Moſes, which confirm and illuſtrate part of what we meet with in profane authors upon this ſubject. They will there obſerve the perfect polity which reign'd in Egypt, both in the court and the reſt of the kingdom; the vigilance of the prince, who was informed of all tranſactions, had a regular council, a choſen number of miniſters, armies ever well maintained and diſciplin'd, and of every order of ſoldiery, horſe, foot, armed chariots; intendants in all the provinces; overſeers or guardians of the publick granaries; wiſe and exact diſpenſers of the corn lodg'd in them; a court compos'd of great officers of the crown, a captain of his guards, a cup-bearer, a maſter of his pantry; in a word, all things that compoſe a prince's houſhold, and conſtitute a magnificent court. (*i*) But above all theſe the reader will admire the fear in which the threatnings of God were held, the inſpector of all actions, and the judge of kings themſelves; and the horror the Egyptians had for adultery, which was acknowledged to be a crime of ſo heinous a nature, that it alone was capable of bringing deſtruction on a nation.

(*i*) Gen. xii. 10, 26.

PART

PART THE THIRD.

The HISTORY *of the* KINGS *of* EGYPT.

NO part of antient history is more obscure or uncertain, than that of the first kings of Egypt. This proud nation, fondly conceited of its antiquity and nobility, thought it glorious to lose itself in an abyss of infinite ages, as tho' it seem'd to carry its pretensions backward to eternity. (*k*) According to its own historians, first gods, and afterwards demi-gods or heroes, govern'd it successively, through a series of more than twenty thousand years. But the absurdity of this vain and fabulous claim, is easily discovered.

To gods and demi-gods, men succeeded as rulers or kings in Egypt, of whom Manethon has left us thirty dynasties or principalities. This Manethon was an Egyptian high-priest, and keeper of the sacred archives of Egypt, and had been instructed in the Grecian learning: he wrote a history of Egypt, which he pretended to have extracted from the writings of Mercurius and other ancient memoirs, preserved in the archives of the Egyptian temples. He drew up this history under the reign, and at the command of Ptolemy Philadelphus. If his thirty dynasties are allow'd to be successive, they make up a series of time, of more than five thousand three hundred years, to the reign of Alexander the Great; but this is a manifest forgery. Besides, we find in Eratosthenes *, who was invited to Alexandria by Ptolemy Evergetes, a catalogue of thirty-eight kings of Thebes, all different from those of Manethon. The clearing up of these difficulties has put the learned to a great deal of trouble and labour. The most effectual way to reconcile such contradictions, is, to sup-

 pose

(*k*) Diod. l. 1. p. 41.

* *An historian of Cyrene.*

poſe with almoſt all the modern writers upon this ſubject, that the kings of theſe different dynaſties, did not reign ſucceſſively after one another, but many of them at the ſame time, and in different countries of Egypt. There were in Egypt four principal dynaſties, that of Thebes, of Thin, of Memphis, and of Tanis. I ſhall not here give my readers a liſt of the kings, who have reign'd in Egypt, moſt of whom are only tranſmitted to us by their names. I ſhall only take notice of what ſeems to me moſt proper, to give youth the neceſſary light into this part of hiſtory, for whoſe ſake principally I engaged in this undertaking; and I ſhall confine myſelf chiefly to the memoirs left us by Herodotus and Diodorus Siculus concerning the Egyptian kings, without even ſcrupuloufly preſerving the exactneſs of ſucceſſion, in the beginnings at leaſt, which are very obſcure; or pretending to reconcile theſe two hiſtorians. Their deſign, eſpecially that of Herodotus, was not to lay before us an exact ſeries of the kings of Egypt, but only to point out thoſe princes whoſe hiſtory appear'd to them moſt important and inſtructive. I ſhall follow the ſame plan, and hope to be forgiven, for not having involved either myſelf, or my readers, in a labyrinth of almoſt inextricable difficulties, from which the moſt capable can ſcarce diſengage themſelves, when they pretend to follow the ſeries of hiſtory, and reduce it to fixed and certain dates. The curious may conſult the learned * pieces, in which this ſubject is treated in all its extent.

I am to premiſe, that Herodotus, upon the credit of the Egyptian prieſts, whom he had conſulted, gives us a great number of oracles, and ſingular incidents, all which, tho' he relates them as ſo many facts, the judicious reader will eaſily diſcover to be what they are, I mean fictions.

The ancient hiſtory of Egypt comprehends 2158 years, and is naturally divided into three periods.

The firſt begins with the eſtabliſhment of the Egyptian monarchy, by Menes, or Miſraïm, the ſon of † Cham, in the

* Sir John Marſham's *Chronic. Canon.* *Father* Pezron, *the diſſertation of* F. Tournemine, *and* Abbé Sevin, *&c.*

† *Or Ham.*

the year of the world 1816; and ends with the deſtruction of that monarchy by Cambyſes, king of Perſia, in the year of the world 3479. This firſt period contains 1663 years.

The ſecond period is intermix'd with the Perſian and Grecian hiſtory, extended to the death of Alexander the Great, which happen'd in the year 3681, and conſequently includes 202 years.

The third period is that in which a new monarchy was form'd in Egypt by the Lagides or Ptolomies, deſcendants from Lagus; to the death of Cleopatra the laſt queen of Egypt in 3974, and this laſt comprehends 293 years.

I ſhall now treat only of the firſt period, reſerving the two others for the Æras to which they belong.

The KINGS *of* EGYPT.

(*m*) MENES. Hiſtorians are unanimouſly agreed, that Menes was the firſt king of Egypt. It is pretended, and not without foundation, that he is the ſame with Miſraïm, the ſon of Cham.

Cham was the ſecond ſon of Noah. When the family of the latter, after the extravagant attempt of building the tower of Babel, diſperſed themſelves into different countries, Cham retir'd to Africa, and it doubtleſs was he who afterwards was worſhipped as a god, under the name of Jupiter Ammon. He had four children, (*n*) Chus, Miſraïm, Phut and Canaan. Chus ſettled in Ethiopia, Miſraïm in Egypt, which generally is called in ſcripture after his name, and by that of Cham * his father; Phut took poſſeſſion of that part of Africa, which lies weſtward of Egypt; and Canaan of the country which has ſince bore his name. The Canaanites are certainly the ſame people, who are called almoſt always Phœnicians

(*m*) An. M. 1816. Ant. J. C. 2188. (*n*) *Or Cuſh*, Gen. x. 6.

* *The footſteps of its old name* (*Meſraïm*) *remain to this day among the Arabians, who call it Meſre; by the teſtimony of Plutarch, it was called* χημία *Chemia, by an eaſy corruption for Chamia, and this for Cham or Ham.*

nicians by the Greeks, of which foreign name no reaſon can be given, any more than of the oblivion of the true one.

(*o*) I return to Miſraïm. He is agreed to be the ſame with Menes, whom all hiſtorians declare to be the firſt king of Egypt, the inſtitutor of the worſhip of the gods, and of the ceremonies of the ſacrifices.

BUSIRIS, ſome ages after him, built the famous city of Thebes, and made it the ſeat of his empire. We have elſewhere taken notice of the wealth and magnificence of this city. This prince is not to be confounded with Buſiris, ſo infamous for his cruelties.

OSYMANDYAS. (*p*) Diodorus gives a very particular deſcription of many magnificent edifices, rais'd by this king; one of which was adorned with ſculptures and paintings of exquiſite beauty, repreſenting his expedition againſt the Bactrians, a people of Aſia, whom he had invaded with four hundred thouſand foot, and twenty thouſand horſe. In another part of the edifice, was exhibited an aſſembly of the judges, whoſe preſident wore, on his breaſt, a picture of truth, with her eyes ſhut, and himſelf ſurrounded with books; an emphatic emblem, denoting that judges ought to be perfectly verſed in the laws, and impartial in the adminiſtration of them.

The king likewiſe was painted here, offering to the gods gold and ſilver, which he drew every year from the mines of Egypt, amounting to the ſum of ſixteen millions *.

Not far from hence, was ſeen a magnificent library, the oldeſt mentioned in hiſtory. Its title or inſcription on the front was, *The office, or treaſury for the diſeaſes of the ſoul.*

Near it were ſtatues, repreſenting all the Egyptian gods, to each of whom the king made ſuitable offerings; by which he ſeemed to be deſirous of informing poſterity, that his life and reign had been crown'd with piety to the Gods, and juſtice to men.

His

(*o*) Herod. l. 2. 99. Diod. l. 1. p. 42. (*p*) Diod. l. 1. p. 44, 45.

* *Three thouſand two hundred Myriads of* Minæ.

His mauſoleum diſcover'd an uncommon magnificence; it was encompaſs'd with a circle of gold, a cubit in breadth, and 365 cubits in circumference. Each of which ſhew'd the riſing and ſetting of the ſun, moon, and the reſt of the planets. (*q*) For ſo old as this king's reign, the Egyptians divided the year into twelve months, each conſiſting of thirty days; to which they added every year five days and ſix hours. The ſpectator did not know which to admire moſt in this ſtately monument, whether the richneſs of its materials, or the genius and induſtry of the artiſts and workmen.

(*r*) UCHOREUS, one of the ſucceſſors of Oſymandyas, built the city of Memphis. This city was 150 furlongs, or more than ſeven leagues in circumference, and ſtood at the point of the Delta, in that part where the Nile divides itſelf into ſeveral branches or ſtreams. Southward from the city, he rais'd a very high mole. On the right and left he dug very deep moats to receive the river. Theſe were faced with ſtone, and rais'd, near the city, by ſtrong cauſeys; the whole deſigned to ſecure the city from the inundations of the Nile, and the incurſions of the enemy. A city ſo advantageouſly ſituated, and ſo ſtrongly fortified, that it was almoſt the key of the Nile, and, by this means, commanded the whole country, became ſoon the uſual reſidence of the Egyptian kings. It kept poſſeſſion of this honour, till it was forc'd to give way to Alexandria, built by Alexander the Great.

MOERIS. This king made the famous lake, which went by his name, and whereof mention has been already made.

(*s*) Egypt had long been governed by its native princes, when ſtrangers, call'd Shepherd-kings (Hycſos in the Egyptian language) from Arabia or Phœnicia invaded and ſeized a great part of Lower Egypt, and Memphis itſelf; but Upper Egypt remained unconquer'd, and the kingdom of Thebes exiſted till the reign of Seſoſtris. Theſe foreign princes governed about 260 years.

Under

(*q*) *See Sir* Iſaac Newton's *Chronology*, p. 30. (*r*) Diod, p. 46. (*s*) A. M. 1920, *before Jeſus Chriſt* 2084.

(*t*) Under one of theſe princes, called Pharaoh in the ſcripture (a name common to all the kings of Egypt) Abraham arrived there with his wife Sarah, who was expoſed to great hazard, on account of her exquiſite beauty, which reaching the prince's ear, ſhe was by him taken from Abraham, upon the ſuppoſition, that ſhe was not his wife, but only his ſiſter.

(*u*) THETHMOSIS, or Amoſis, having expelled the Shepherd-Kings, reigned in Lower Egypt.

(*x*) Long after his reign, Joſeph was brought a ſlave into Egypt, by ſome Iſmaelitiſh merchants; ſold to Potiphar; and, by a ſeries of wonderful events, enjoyed the ſupreme authority, by his being rais'd to the chief employment of the kingdom. I ſhall paſs over his hiſtory, as it is ſo univerſally known. But muſt take notice of a remark of Juſtin (the epitomizer of Trogus Pompeius (*y*), an excellent hiſtorian of the Auguſtan age) *viz.* that Joſeph the youngeſt of Jacob's children, whom his brethren, fired by envy, had ſold to foreign merchants, being endowed from heaven * with the interpretation of dreams, and a knowledge of futurity, preſerved, by his uncommon prudence, Egypt from the famine with which it was menac'd, and was extremely careſſed by the king.

(*z*) JACOB alſo went into Egypt with his whole family, which met with the kindeſt treatment from the Egyptians, whilſt Joſeph's important ſervices were freſh in their memories. But after his death, ſay the ſcriptures, (*a*) *there aroſe up a new king, which knew not Joſeph.*

(*b*) RAMESES-MIAMUN, according to archbiſhop Uſher, was the name of this king, who is called Pharaoh in ſcripture.

(*t*) Gen. xii. 10, 20. A. M. 2084, *before Jeſus Chriſt* 1920. (*u*) A. M. 2179, *before Chriſt* 1825. (*x*) A. M. 2276, *before Chriſt* 1728. (*y*) L. 36. c. 2. (*z*) A. M. 2298, Ant. J. C. 1706. (*a*) Exod. i. 8. (*b*) A. M. 2427, Ant. J. C. 1577.

* *Juſtin aſcribes this gift of heaven to Joſeph's ſkill in magical arts.* Cum magicas ibi artes (*Egypto ſc.*) ſolerti ingenio percepiſſet, &c.

ture. He reign'd ſixty-ſix years, and oppreſs'd the Iſraelites in a moſt grievous manner. (*b*) *He ſet over them taſk-maſters, to afflict them with their burdens, and they built for Pharaoh treaſure-cities* *, *Pithom and Raamſes——and the Egyptians made the children of Iſrael to ſerve with rigour, and they made their lives bitter with hard bondage, in mortar and in brick, and in all manner of ſervice in the field; all their ſervice wherein they made them ſerve was with rigour.* This king had two ſons, Amenophis and Buſiris.

(*c*) AMENOPHIS, the eldeſt, ſucceeded him. He was the Pharaoh under whoſe reign the Iſraelites departed out of Egypt, and who was drown'd in his paſſage through the Red-ſea.

(*d*) Father Tournemine makes Seſoſtris, of whom we ſhall ſpeak immediately, the Pharaoh who rais'd the perſecution againſt the Iſraelites, and oppreſſed them with the moſt painful toils. This is exactly agreeable to the account given, by Diodorus, of this prince, who employ'd in his Egyptian works only foreigners; ſo that we may place the memorable event of the paſſage of the Red-ſea, under his ſon Pheron †; and the characteriſtic of impiety aſcribed to him by Herodotus, greatly ſtrengthens the probability of this conjecture. The plan I have propoſed to follow in this hiſtory, excuſes me from entering into chronological diſcuſſions.

(*e*) DIODORUS, ſpeaking of the Red-ſea, has made one remark very worthy our obſervation; a tradition (ſays that hiſtorian) has been tranſmitted through the whole nation, from father to ſon, for many ages, that once an extraordinary ebb dried up the ſea, ſo that its bottom was ſeen; and that a violent flow immediately after brought back the waters to their

(*b*) Exod. i. 11, 13, 14. (*c*) A. M. 2494. Ant. J. C. 1510. (*d*) A. M. 2513, Ant. J. C. 1491. (*e*) L. 3. p. 74.

* *Heb.* urbes theſaurorum 70. urbes munitas. *Theſe cities were appointed to preſerve, as in a ſtore-houſe, the corn, oil, and other products of Egypt. Vatab.*

† *This name bears a great reſemblance to Pharaoh, ſo common to the Egyptian kings.*

their former channel. It is evident, that the miraculous paſſage of Moſes over the Red-ſea is here hinted at; and I make this remark, purpoſely to admoniſh young ſtudents, not to ſlip over, in their peruſal of authors, thoſe precious remains of antiquity; eſpecially when they bear, like this paſſage, any relation to religion.

Archbiſhop Uſher ſays, that Amenophis left two ſons, one called Seſothis or Seſoſtris, and the other Armais. The Greeks call him Belus, and his two ſons Egyptus and Danaus.

(*e*) SESOSTRIS was not only one of the moſt powerful kings of Egypt, but one of the greateſt conquerors that antiquity boaſts of.

His father, whether by inſpiration, caprice, or as the Egyptians ſay, by the authority of an oracle, formed a deſign of making his ſon a conqueror. This he ſet about after the Egyptian manner, that is, in a great and noble way; all the male-children born the ſame day with Seſoſtris, were, by the king's order, brought to court. Here they were educated as if they had been his own children, with the ſame care beſtow'd on Seſoſtris, with whom they were lodg'd. He could not poſſibly have given him more faithful miniſters, or officers who more zealouſly deſired the ſucceſs of his arms. The chief part of their education was, the inuring them, from their infancy, to a hard and laborious life, in order that they might one day be capable of ſuſtaining with eaſe the toils of war. They were never ſuffered to eat, till they had run, on foot or horſeback, a conſiderable race. Hunting was their moſt common exerciſe.

(*f*) ÆLIAN remarks that Seſoſtris was taught by Mercury, who inſtructed him in politicks, and the arts of government. This Mercury, is he whom the Greeks call Triſmegiſtus, *i. e.* thrice great. Egypt, his native country, owes to him the invention of almoſt every art. The two books, which go under his name, bear ſuch evident characters of novelty, that the forgery is no longer doubted. There was

(*e*) Herod. l. 2. cap. 102, 110. Diod. l. 1. p. 48, 54.
(*f*) Τὰ νοήματα ἐκμεσοῶθηναι. L. 12. c. 4.

was another Mercury, who alſo was very famous amongſt the Egyptians, for his rare knowledge; and of much greater antiquity than him in queſtion. Jamblicus, a prieſt of Egypt, affirms, that it was cuſtomary with the Egyptians, to publiſh all new books or inventions under the name of Hermes or Mercury.

When Seſoſtris was more advanc'd in years, his father ſent him againſt the Arabians, in order that by fighting againſt them, he might acquire military knowledge. Here the young prince learned to bear hunger and thirſt, and ſubdued a nation which till then had never been conquered. The youth educated with him, attended him in all his campaigns.

Accuſtomed by this conqueſt to martial toils, he was next ſent by his father to try his fortune weſtward. He invaded Libya, and ſubdued the greateſt part of that vaſt continent.

SESOSTRIS. (g) In the time of this expedition, his father died, and left him capable of attempting the greateſt enterprizes. He formed no leſs a deſign than that of the conqueſt of the world. But before he left his kingdom, he had provided for his domeſtic ſecurity; in winning the hearts of his ſubjects by his generoſity, juſtice, and a popular and obliging behaviour. He was no leſs ſtudious to gain the affection of his officers and ſoldiers, who were ever ready to ſhed the laſt drop of their blood in his ſervice; perſuaded that his enterprizes would all be unſucceſsful, unleſs his army ſhould be attached to his perſon, by all the ties of eſteem, affection and intereſt. He divided the country into thirty-ſix governments (called Nomi) and beſtowed them on perſons of merit and the moſt approved fidelity.

In the mean time he made the requiſite preparations, levied forces, and headed them with officers of the greateſt bravery and reputation, that were taken chiefly from among the youths who had been educated with him. He had ſeventeen hundred of theſe officers, who all were capable of inſpiring his troops with reſolution, a love of diſcipline, and a zeal for the ſervice of their prince. His army conſiſted of ſix hundred

(g) A. M. 2513, Ant. J. C. 1491.

hundred thouſand foot, and twenty-four thouſand horſe, beſides twenty-ſeven thouſand armed chariots.

He began his expedition by invading Æthiopia, ſituated to the ſouth of Egypt. He made it tributary, and obliged the nations of it to furniſh him annually with a certain quantity of ebony, ivory and gold.

He had fitted out a fleet of four hundred ſail, and ordering it to ſail to the Red-ſea, made himſelf maſter of the iſles and cities lying on the coaſts of that ſea. He himſelf heading his land army, over-ran and ſubdued Aſia with amazing rapidity, and pierced farther into India than Hercules, Bacchus, and in after-times Alexander himſelf had ever done; for he ſubdued the countries beyond the Ganges, and advanced as far as the Ocean. One may judge from hence how unable the more neighbouring countries were to reſiſt him. The Scythians, as far as the river Tanais, Armenia and Cappadocia, were conquer'd. He left a colony in the ancient kingdom of Colchos, ſituated to the eaſt of the Black-ſea, where the Egyptian cuſtoms and manners have been ever ſince retained. Herodotus ſaw in Aſia Minor, from one ſea to the other, monuments of his victories. In ſeveral countries was read the following inſcription engraven on pillars. *Seſoſtris, king of kings, and lord of lords, ſubdued this country by the power of his arms.* Such pillars were found even in Thrace, and his empire extended from the Ganges to the Danube. In his expeditions, ſome nations bravely defended their liberties, and others yielded them up without making the leaſt reſiſtance. This diſparity was denoted by him in hieroglyphical figures, on the monuments erected to perpetuate the remembrance of his victories, agreeably to the Egyptian practice.

The ſcarcity of proviſions in Thrace ſtopped the progreſs of his conqueſts, and prevented his advancing farther in Europe. One remarkable circumſtance is obſerved in this conqueror, who never once thought, as others had done, of preſerving his acquiſitions; but contenting himſelf with the glory of having ſubdued and deſpoiled ſo many nations; after having made wild havock up and down the world for nine years, he

confin'd

confin'd himſelf almoſt within the antient limits of Egypt, a few neighbouring provinces excepted; for we do not find any traces or footſteps of this new empire, either under himſelf or his ſucceſſors.

He returned therefore laden with the ſpoils of the vanquiſhed nations; dragging after him a numberleſs multitude of captives, and covered with greater glory than his predeceſſors; that glory I mean which employs ſo many tongues and pens in its praiſe; which invades a great number of provinces in a hoſtile way, and is often productive of numberleſs calamities. He rewarded his officers and ſoldiers with a truly royal magnificence, in proportion to their rank and merit. He made it both his pleaſure and duty, to put the companions of his victory in ſuch a condition as might enable them to enjoy, during the remainder of their days, a calm and eaſy repoſe, the juſt reward of their paſt toils.

With regard to himſelf, for ever careful of his own reputation, and ſtill more of making his power advantageous to his ſubjects, he employ'd the repoſe which peace allowed him, in raiſing works that might contribute more to the enriching of Egypt, than the immortalizing his name; works, in which the art and induſtry of the workman was more admired, than the immenſe ſums which had been expended on them.

An hundred famous temples, raiſed as ſo many monuments of gratitude to the tutelar gods of all the cities, were the firſt, as well as the moſt illuſtrious teſtimonies of his victories; and he took care to publiſh in the inſcriptions of them, that theſe mighty works had been compleated without the aſſiſtance of any of his ſubjects. He made it his glory to be tender of them, and to employ only captives in theſe monuments of his conqueſts. The ſcriptures take notice of ſomething like this, where they ſpeak of the buildings of Solomon *. But he was eſpecially ſtudious of adorning and enriching the temple of Vulcan at Peluſium, in acknowledgment of that god's imaginary protection of him,

* 2 Chron. viii. 9. *But of the children of Iſrael did Solomon make no ſervants for his work.*

when, on his return from his expeditions, his brother had a deſign of deſtroying him, in that city, with his wife and children, by ſetting fire to the apartment where he then lay.

His great work was, the raiſing, in every part of Egypt, a conſiderable number of high banks or moles, on which new cities were built in order for them to be a ſecurity for men and beaſts, during the inundations of the Nile.

From Memphis, as far as the ſea, he cut on both ſides of the river, a great number of canals, for the conveniency of trade, and the conveying of proviſions; and for the ſettling an eaſy correſpondence between ſuch cities as were moſt diſtant from one another. Beſides the advantages of traffick, Egypt was, by theſe canals, made inacceſſible to the cavalry of its enemies, which before had ſo often haraſſed it, by repeated incurſions.

He went farther: To ſecure Egypt from the inroads of its nearer neighbours, the Syrians and Arabians, he fortified all the eaſtern coaſt from Peluſium to Heliopolis, that is, for upwards of ſeven leagues †.

Seſoſtris might have been conſidered as one of the moſt illuſtrious and moſt boaſted heroes of antiquity, had not the luſtre of his warlike actions, as well as his pacific virtues, been tarniſhed by a thirſt of glory, and a blind fondneſs for his own grandeur, which made him forget that he was a man. The kings and chiefs of the conquer'd nations came, at ſtated times, to do homage to their victor, and pay him the appointed tribute. On every other occaſion, he treated them with ſome humanity and generoſity. But when he went to the temple, or entered his capital, he cauſed theſe princes, four abreaſt, to be harneſſed to his carr, inſtead of horſes; and valued himſelf upon his being thus drawn by the lords and ſovereigns of other nations. What I am moſt ſurpris'd at, is, that Diodorus ſhould rank this fooliſh and inhuman vanity, among the moſt ſhining actions of this prince.

(b) Being grown blind in his old age, he diſpatched himſelf, after having reigned thirty-three years, and left his king-

(b) Tacit. Ann. l. 2. c. 60.

† 150 ſtadia, *about* 18 *miles Eng.*

kingdom infinitely rich. His empire nevertheleſs did not reach beyond the fourth generation. But there ſtill remain'd, ſo low as the reign of Tiberius, magnificent monuments, which ſhewed the extent of Egypt under (*i*) Seſoſtris, and the immenſe tributes which were paid to it *.

I now go back to ſome facts which ſhould have been mentioned before, as they fell out in this period, but were omitted in order that I might not break the thread of the hiſtory, and therefore will now be only glanced at.

About the Æra in queſtion, the Egyptians ſettled themſelves in divers parts of the earth. (*k*) The colony, which Cecrops led out of Egypt, built twelve cities, or rather ſo many towns, of which he compoſed the kingdom of Athens.

We obſerved, that the brother of Seſoſtris, call'd by the Greeks Danaus, had form'd a deſign to murder him in his return to Egypt, from his conqueſts. (*l*) But being defeated in his horrid project, he was oblig'd to fly. He thereupon retir'd to Peloponneſus, where he ſeiz'd upon the kingdom of Argos, which had been founded about four hundred years before, by Inachus.

(*m*) BUSIRIS, brother of Amenophis, ſo infamous among the ancients for his cruelties, exerciſed his tyranny at that time on the banks of the Nile; and barbarouſly cut the throats of all foreigners who landed in his country: This was probably during the abſence of Seſoſtris.

(*n*) About the ſame time, Cadmus brought from Syria into Greece, the inventien of letters. Some pretend that theſe characters or letters were Egyptian, and that Cadmus himſelf was a native of Egypt, and not of Phœnicia; and the Egyptians, who aſcribe to themſelves the invention of every art, and boaſt a greater antiquity than any other nation, give to

(*i*) Tacit. Ann. l. 2. (*k*) A. M. 2448. (*l*) A. M. 2530. (*m*) A. M. 2533. (*n*) A. M. 2549.

* Legebantur indicta gentibus tributa---haud minus magnifica quam nunc vi Parthorum aut potentia Romana jubentur---*inſcrib'd on pillars, were read the tributes impos'd on vanquiſhed nations, which were not inferior to thoſe now paid to the Parthian and Roman powers.*

their Mercury the honour of inventing letters. Moſt of the learned * agree, that Cadmus carried the Phœnician or Syrian letters into Greece, and that thoſe letters were Hebraic; the Hebrews, as a ſmall nation, being comprehended under the general name of Syrians. Joſeph Scaliger, in his notes on the Chronicon of Euſebius, proves, that the Greek letters, and thoſe of the Latin alphabet form'd from them, derive their original from the ancient Phœnician letters, which are the ſame with the Samaritan, and were uſed by the Jews before the Babyloniſh captivity. Cadmus carried only ſixteen letters † into Greece; eight others being added afterwards.

I return to the hiſtory of the Egyptian kings, whom I ſhall hereafter rank in the ſame order with Herodotus.

(o) PHERON ſucceeded Seſoſtris in his kingdom, but not in his glory. (p) Herodotus relates but one action of his, which ſhews how greatly he had degenerated from the religious ſentiments of his father. In an extraordinary inundation of the Nile, which exceeded eighteen cubits, the prince enraged at the wild havock which was made by it, threw a javelin at the river, as if he intended thereby to chaſtiſe its inſolence; but was himſelf immediately puniſhed for his impiety, if the hiſtorian may be credited, with the loſs of ſight.

(q) PROTEUS. ‡ He was of Memphis, where, in Herodotus's

(o) A. M. 2547. Ant. J. C. 1457. (p) Herod. l. 2. c. 111. Diod. l. 1. p. 54. (q) A. M. 2800. Ant. J. C. 1204. Herod. l. 2. c. 112, 120.

* *The reader may conſult on this ſubject, two learned diſſertations of Abbé Renaudot, inſerted in the ſecond volume of* the hiſtory of the academy of inſcriptions.

† *The ſixteen letters brought by Cadmus into Greece, are* α, β, γ, δ, ε, ι, κ, λ, μ, ν, ο, π, ρ, σ, τ, υ. Palamedes, *at the ſiege of Troy,* i. e. *upwards of two hundred and fifty years lower than Cadmus, added the four following,* ζ, θ, φ, χ; *and Simonides, a long time after invented the four others, namely,* η, ω, ξ, ψ.

‡ *I don't think my ſelf obliged to enter here into a diſcuſſion, which would be attended*

rodotus's time, his temple was ſtill ſtanding, in which was a chapel dedicated to Venus the Stranger. It is conjectur'd that this Venus was Helen. For, in the reign of this monarch, Paris the Trojan, returning home with Helen whom he had ſtolen, was drove by a ſtorm into one of the mouths of the Nile, called the Canopic; and from thence was conducted to Proteus at Memphis who reproached him in the ſtrongeſt terms for his baſe perfidy and guilt, in ſtealing the wife of his hoſt, and with her all the effects in his houſe. He added, that the only reaſon why he did not puniſh him with death (as his crime deſerved) was, becauſe the Egyptians did not care to imbrue their hands in the blood of ſtrangers: That he would keep Helen with all the riches that he brought with her, in order to reſtore them to their owner: That as for himſelf (Paris) he muſt either quit his dominions in three days, or expect to be treated as an enemy. The king's order was obeyed. Paris continued his voyage, and arrived at Troy, whither he was cloſely purſued by the Grecian army. The Greeks ſummoned the Trojans to ſurrender Helen, and, with her, all the treaſures of which her huſband had been plunder'd. The Trojans anſwer'd, that

ded with very perplexing difficulties, ſhould I pretend to reconcile the ſeries, or ſucceſſion of the kings, as given by Herodotus, with the opinion of archbiſhop Uſher. This laſt ſuppoſes, with a great many other learned men, that Seſoſtris is the ſon of that Egyptian king, who was drowned in the Red-ſea, whoſe reign muſt conſequently have begun in the year of the world 2513, and continued till the year 2547, ſince it laſted thirty-three years. Should we allow fifty years to the reign of Pheron his ſon, there would ſtill be an interval of two hundred years between Pheron and Proteus, who, according to Herodotus, ſucceeded immediately the firſt; ſince Proteus liv'd at the time of the ſiege of Troy, which, according to Uſher, was taken An. Mun. 2820. *I know not whether his almoſt total ſilence on the Egyptian kings after Seſoſtris, was owing to his ſenſe of this difficulty. I ſuppoſe a long interval to have been between Pheron and Proteus; accordingly Diodorus* (l. 154.) *fills it up with a great many kings; and the ſame muſt be ſaid of ſome of the following kings.*

neither Helen, nor her treaſures, were in their city. And indeed was it at all likely, ſays Herodotus, that Priam, who was ſo wiſe an old prince, ſhould chuſe to ſee his children and country deſtroyed before his eyes, rather than give the Greeks the juſt and reaſonable ſatisfaction they deſir'd? But it was to no purpoſe for them to affirm with an oath, that Helen was not in their city; the Greeks, being firmly perſuaded that they were trifled with, perſiſted obſtinately in their unbelief. The deity, continues the ſame hiſtorian, being reſolved that the Trojans, by the total deſtruction of their city, ſhould teach the affrighted world this leſſon†: THAT GREAT CRIMES ARE ATTENDED WITH AS GREAT AND SIGNAL PUNISHMENTS FROM THE OFFENDED GODS. Menelaus, in his return from Troy, call'd at the court of king Proteus, who reſtor'd him Helen with all her treaſure. Herodotus proves, from ſome paſſages in Homer, that the voyage of Paris to Egypt was not unknown to this poet.

RHAMPSINITUS. The treaſury built by this king, who was the richeſt of all his predeceſſors, and his deſcent into hell, as they are related by (*r*) Herodotus, have ſo much the air of romance and fiction, that they deſerve no mention here.

Till the reign of this king, there had been ſome ſhadow, at leaſt, of juſtice and moderation, in Egypt; but in the two following reigns, violence and cruelty uſurp'd their place.

(*s*) CHEOPS and CEPHRENUS. Theſe two princes, who were truly brothers by the ſimilitude of their manners, ſeem to have ſtrove which of them ſhould diſtinguiſh himſelf moſt, by a barefac'd impiety towards the gods, and a barbarous inhumanity to men. Cheops reign'd fifty years, and his brother Cephrenus fifty-ſix years after him. They kept the temples ſhut during the whole time of their long reigns; and forbid the offering of ſacrifices under the ſevereſt penalties. On the other hand, they oppreſſed their ſubjects by employing them in the moſt grievous and uſeleſs works; and ſacrificed the

(*r*) L. 2. c. 121, 123. (*s*) Hero. l. 2. c. 124, 128. Diod. l. 1. p. 57.

† Ὡς τ μεγάλων ἀδικημάτων μεγάλα, εἰσὶ κ αἱ τιμωρίαι παρὰ τ θεῶν.

the lives of numberleſs multitudes of men, merely to gratify a ſenſeleſs ambition, of immortalizing their names by edifices of an enormous magnitude, and a boundleſs expence. It is remarkable, that thoſe ſtately pyramids, which have ſo long been the admiration of the whole world, were the effect of the irreligion and mercileſs cruelty of thoſe princes.

(*t*) MYCERINUS. He was the ſon of Cheops, but of a character oppoſite to that of his father. So far from walking in his ſteps, he deteſted his conduct, and purſued quite different meaſures. He again opened the temples of the gods, reſtored the ſacrifices, did all that lay in his power to comfort his ſubjects, and make them forget their paſt miſeries; and believed himſelf ſet over them for no other purpoſe but to exerciſe juſtice, and to make them taſte all the bleſſings of an equitable and peaceful adminiſtration. He heard their complaints, dry'd their tears, eas'd their miſery, and thought himſelf not ſo much the maſter as the father of his people. This procured him the love of them all. Egypt reſounded with his praiſes, and his name commanded veneration in all places.

One would naturally have concluded, that ſo prudent and humane a conduct, muſt have drawn down on Mycerinus the protection of the gods. But it happen'd far otherwiſe. His misfortunes began from the death of a darling and only daughter, in whom his whole felicity conſiſted. He order'd extraordinary honours to be paid to her memory, which were ſtill continued in Herodotus's time. This hiſtorian informs us, that in the city of Saïs, exquiſite odours were burnt, in the day-time, at the tomb of this princeſs; and that it was illuminated with a lamp by night.

He was told by an oracle, that his reign would continue but ſeven years. And as he complained of this to the gods, in enquiring the reaſon, why ſo long and proſperous a reign had been indulg'd his father and uncle, who were equally cruel and impious; whilſt his own, which he had endeavoured ſo carefully to render as equitable and mild as it was poſſible for him to do, ſhould be ſo ſhort and unhappy; he was anſwer'd, that

(*t*) Herod. l. 2. p. 139, 140. Diod. p. 58.

that theſe were the very cauſes of it, it being the will of the gods, to oppreſs and afflict Egypt, during the ſpace of 150 years, as a puniſhment for its crimes; and that his reign, which was appointed like thoſe of the preceding monarchs to be of fifty years continuance, was ſhortened on account of his too great lenity. Mycerinus likewiſe built a pyramid, but much inferior in dimenſions to that of his father.

(*u*) ASYCHIS. He enacted the law relating to loans, which forbid a ſon to borrow money, without giving the dead body of his father by way of ſecurity for it. The law added, that in caſe the ſon took no care to redeem his father's body, by reſtoring the loan, both himſelf and his children ſhould be deprived for ever of the rights of ſepulture.

He valued himſelf for having ſurpaſs'd all his predeceſſors, by the building a pyramid of brick, more magnificent, if this king was to be credited, than any hitherto ſeen. The following inſcription, by its founder's order, was engraved upon it. COMPARE ME NOT WITH PYRAMIDS BUILT OF STONE; WHICH I AS MUCH EXCELL AS JUPITER DOES ALL THE OTHER GODS *.

If we ſuppoſe the ſix preceding reigns (the exact duration of ſome of which is not fixed by Herodotus) to have continued one hundred and ſeventy years, there will remain an interval of near three hundred years, to the reign of Sabachus the Ethiopian. In this interval I ſhall place a few circumſtances related in holy ſcripture.

(*x*) PHARAOH, king of Egypt, gives his daughter in marriage to Solomon, king of Iſrael; who receiv'd her in that part of Jeruſalem, called the city of David, till he had built her a palace.

SESACH or Shiſhak, otherwiſe called Seſonchis.

It

(*u*) Herod. l. 2. c. 136.

(*x*) 1 Kings iii. 1. A. M. 2991. Ant. J.C. 1013.

* *The remainder of the inſcription, as we find it in* Herodotus, *is*—for men plunging long poles down to the bottom of the lake, drew bricks (πλίνθους εἱρύσαν) out of the mud which ſtuck to them, and gave me this form.

(z) It was to him that Jeroboam fled, to avoid the wrath of Solomon, who intended to kill him. He abode in Egypt till Solomon's death, and then returned to Jeruſalem, when, putting himſelf at the head of the rebels, he won from Rehoboam the ſon of Solomon, ten tribes, over whom he declared himſelf king.

This Seſach, in the fifth year of the reign of Rehoboam, marched againſt Jeruſalem, becauſe the Jews had tranſgreſſed againſt the Lord. (a) He came with twelve hundred chariots of war, and ſixty thouſand horſe. He had brought numberleſs multitudes of people, who were all * Lybians, Troglodytes, and Ethiopians. He ſeized upon all the ſtrongeſt cities of Judah, and advanced as far as Jeruſalem. Then the king, and the princes of Iſrael, having humbled themſelves and aſked the protection of the God of Iſrael; he told them, by his prophet Shemaiah, that he would not, becauſe they humbled themſelves, deſtroy them all as they had deſerved; but that they ſhould be the ſervants of Seſach: in order *that they might know* the difference of *his ſervice, and the ſervice of the kingdoms of the* † *country*. Seſach retired from Jeruſalem, after having plundered the treaſures of the houſe of the Lord, and of the king's houſe; he carried off every thing with him, *and even alſo the* 300 *ſhields of gold which Solomon had made*.

(b) ZERAH, king of Ethiopia, and doubtleſs of Egypt at the ſame time, made war upon Aſa, king of Judah. His army conſiſted of a million of men, and three hundred chariots of war. Aſa marched againſt him, and drawing up his army in order of battle, in full reliance on the God whom he ſerved: "Lord, ſays he, it is nothing with thee to help whether with "many, or with them that have no power. Help us, O "Lord our God, for we reſt on thee, and in thy name we go "againſt this multitude; O Lord, thou art our God, let not "man

(z) 1 Kings xi. 40. and c. xii. A.M. 3026. Ant. J.C. 978.
(a) 2 Chron. xii. 1—9. A.M. 3033. Ant. J.C. 971.
(b) 2 Chron. xiv. 9—13. A.M. 3063. Ant. J.C. 741.

* *The Engliſh verſion of the Bible ſays*, The Lubims, the Sukkiims, and the Ethiopians.

† *Or, of the kingdoms of the earth.*

"man prevail againſt thee." A prayer offered up with ſuch ſtrong faith was heard. God ſtruck the Ethiopians with terror; they fled, and all were irrecoverably defeated, being *deſtroyed before the Lord and before his hoſt.*

(*c*) ANYSIS. He was blind, and under his reign

SABACHUS, king of Ethiopia, being encouraged by an oracle, entered Egypt with a numerous army, and poſſeſſed himſelf of it. He reign'd with great clemency and juſtice. Inſtead of putting to death ſuch criminals, as had been ſentenced to die by the judges, he made them repair the cauſeys, on which the reſpective cities, to which they belonged, were ſituated. He built ſeveral magnificent temples, and among the reſt, one in the city of Bubaſte, of which Herodotus gives a long and elegant deſcription. After a reign of fifty years, which was the time appointed by the oracle, he retired voluntarily to his old kingdom of Ethiopia; and left the throne of Egypt to Anyſis, who, during this time, had concealed himſelf in the fens. (*d*) It is believed that this Sabachus was the ſame with SO, whoſe aid was implored by Hoſhea king of Iſrael, againſt Shalmanaſer king of Aſſyria.

SETHON. He reigned fourteen years.

(*e*) He is the ſame with Sevechus, the ſon of Sabacon or Sual the Ethiopian, who reigned ſo long over Egypt. This prince, ſo far from diſcharging the functions of a king, was ambitious of thoſe of a prieſt; he cauſing himſelf to be conſecrated high-prieſt of Vulcan. Abandoning himſelf entirely to ſuperſtition, he neglected to defend his kingdom by force of arms; paying no regard to military men, from a firm perſuaſion that he ſhould never have occaſion for their aſſiſtance; he therefore was ſo far from endeavouring to gain their affections, that he deprived them of their privileges, and even diſpoſſeſſed them of ſuch lands as his predeceſſors had given them.

He was ſoon made ſenſible of their reſentment in a war that broke out ſuddenly, and from which he delivered himſelf

(*c*) Herod. l. 2. cap. 137. Diod, l. 1. p. 59.
(*d*) 4 Reg. xvii. 4. A. M. 3279. Ant. J. C. 725.
(*e*) A. M. 3285. Ant. J.C. 719.

ſelf ſolely by a miraculous protection, if Herodotus may be credited, who intermixes his account of this war, with a great many fabulous particulars. Sennacharib (ſo Herodotus calls this prince) king of the Arabians and Aſſyrians, having entred Egypt with a numerous army, the Egyptian officers and ſoldiers refuſed to march againſt him. The high-prieſt of Vulcan, being thus reduced to the greateſt extremity, had recourſe to his god, who bid him not deſpond, but march courageouſly againſt the enemy with the few ſoldiers he could raiſe. Sethon obeyed the god. A ſmall number of merchants, artificers, and others who were the dregs of the populace, joined him; and with this handful of men, he marched to Peluſium, where Sennacharib had pitched his camp. The night following, a prodigious multitude of rats entered the enemy's camp, and gnawing to pieces all their bow-ſtrings and the thongs of their ſhields, rendered them incapable of making the leaſt defence. Being diſarmed in this manner, they were obliged to fly; and they retreated with the loſs of a great part of their forces. Sethon, when he returned home, ordered a ſtatue of himſelf to be ſet up in the temple of Vulcan, holding in his right hand a rat, and theſe words iſſuing out of his mouth. LET THE MAN WHO BEHOLDS ME LEARN TO REVERENCE THE GODS.*

It is very obvious that this ſtory, as related here from Herodotus, is an alteration of that which is told in the ſecond book of Kings. (*f*) We there ſee, that Sennacharib king of the Aſſyrians, having ſubdued all the neighbouring nations, and ſeized upon all the cities of Judah, reſolved to beſiege Hezekiah in Jeruſalem his capital city. The miniſters of this holy king, in ſpight of his oppoſition and the remonſtrances of the prophet Iſaiah, who promiſed them in God's name, a ſure and certain protection, provided they would truſt in him only, ſent ſecretly to the Egyptians and Ethiopians for ſuccour. Their armies being united, marched to the relief of Jeruſalem at the time appointed, and were met and vanquiſhed by the Aſſyrian in a pitched battle. He purſued them into Egypt,

(*f*) Chap. xvii.

* Ἐς ἐμὲ τις ὁρέων, εὐσεβὴς ἔστω.

Egypt, and entirely laid waſte the country. At his return from thence, the very night before he was to have given a general aſſault to Jeruſalem, which then ſeemed loſt to all hopes, the deſtroying angel made dreadful havock in the camp of the Aſſyrians; deſtroyed an hundred fourſcore and five thouſand men by fire and ſword; and proved evidently, that they had reaſon to rely, as Hezekiah had done, on the promiſe of the God of Iſrael.

This is the real fact. But as it was no ways honourable to the Egyptians, they endeavoured to turn it to their own advantage, by diſguiſing and corrupting the circumſtances of it. Nevertheleſs the footſteps of this hiſtory, tho' ſo much defaced, ought yet to be highly valued, as coming from an hiſtorian of ſo great antiquity and authority as Herodotus.

The prophet Iſaiah had foretold, at ſeveral times, that this expedition of the Egyptians, which had been concerted, ſeemingly, with ſuch prudence, conducted with the greateſt ſkill, and in which the forces of two powerful empires were united, in order to relieve the Jews, would not only be of no ſervice to Jeruſalem, but even deſtructive to Egypt itſelf, whoſe ſtrongeſt cities would be taken, and its inhabitants of all ages and ſexes led into captivity. See the 18th, 19th, 20th, 30th, 31ſt, &c. chapters of the ſecond book of Kings.

It was doubtleſs in this period, that the ruin of the famous city No-Amon * ſpoken of by the prophet Nahum, happened. That prophet ſays, (g) that *ſhe was carried away*——that *her young children were daſh'd in pieces at the top of all the ſtreets*——that the enemy *caſt lots for her honourable men, and* that *all her great men were bound in chains.* He obſerves, that all theſe misfortunes befel that city, when Egypt and Ethiopia were

(g) Nah. iii. 8, 10.

* *The vulgate calls that city Alexandria, to which the Hebrew gives the name of No-Amon; becauſe Alexandria was afterwards built in the place where this ſtood. Dean Prideaux, after Bochart, thinks that it was Thebes ſurnamed Dioſpolis. Indeed, the Egyptian Amon is the ſame with Jupiter. But Thebes is not the place where Alexandria was ſince built. Perhaps there was another city there, which alſo was called No-Amon.*

were her ſtrength; which ſeems to refer clearly enough to the time of which we are here ſpeaking, when Tharaca and Sethon had united their forces. However, this opinion is not without ſome difficulties, and is contradicted by ſome learned men. It ſuffices for me, to have hinted it to the reader.

(*b*) Till the reign of Sethon, the Egyptian prieſts computed three hundred and forty-one generations of men; which make eleven thouſand three hundred and forty years; allowing three generations to an hundred years. They counted the like number of prieſts and kings. The latter, whether gods or men, had ſucceeded one another without interruption, under the name of Piromis, an Egyptian word ſignifying good and virtuous. The Egyptian prieſts ſhew'd Herodotus three hundred and forty-one wooden coloſſal ſtatues of theſe Piromis, all ranged in order in a great hall. Such was the folly of the Egyptians, to loſe themſelves as it were, in a remote antiquity to which no other people pretended.

(*i*) THARACA. He it was who joined Sethon, with an Ethiopian army, to relieve Jeruſalem. After the death of Sethon, who had ſat fourteen years on the throne, Tharaca aſcended it, and reigned eighteen years. He was the laſt Ethiopian king who reigned in Egypt.

After his death, the Egyptians, not being able to agree about the ſucceſſion, were two years in a ſtate of anarchy, during which there were great diſorders and confuſions among them.

TWELVE KINGS.

(*k*) At laſt, twelve of the principal noblemen, conſpiring together, ſeized upon the kingdom, and divided it into ſo many parts. It was agreed by them, that each ſhould govern his own diſtrict with equal power and authority, and that no one ſhould attempt to invade or ſeize the dominions of another. They thought it neceſſary to make this agreement, and to bind it with the moſt dreadful oaths, to elude the prediction of

(*b*) Herod. l. 2. cap. 142. (*i*) A. M. 3199. Ant. J. C. 705. Afric. apud Syncel. p. 74. (*k*) A. M. 3319. Ant. J. C. 685. Herod. l. 2. cap. 147, 152. Diod. l. 1. p. 59.

of an oracle, which had foretold, that he among them who ſhould offer his libation to Vulcan out of a brazen bowl, ſhould gain the ſovereignty of Egypt. They reigned together fifteen years in the utmoſt harmony: and to leave a famous monument of their concord to poſterity, they jointly, and at a common expence, built the famous labyrinth, which was a pile of building conſiſting of twelve large palaces, with as many edifices under ground as appear'd above it. I have ſpoke elſewhere of this labyrinth.

One day, as the twelve kings were aſſiſting at a ſolemn and periodical ſacrifice offered in the temple of Vulcan; the prieſts, having preſented each of them a golden bowl for the libation, one was wanting; when * Pſammetichus, without any deſign, ſupplied the want of this bowl with his brazen helmet (for each wore one) and with it performed the ceremony of the libation. This accident ſtruck the reſt of the kings, and recalled to their memory the prediction of the oracle above mention'd. They thought it therefore neceſſary to ſecure themſelves from his attempts, and therefore, with one conſent, baniſhed him into the fenny parts of Egypt.

After Pſammetichus had paſſed ſome years there, waiting a favourable opportunity to revenge himſelf for the affront which had been put upon him; a courier brought him advice, that brazen men were landed in Egypt. Theſe were Grecian ſoldiers, Carians and Ionians, who had been caſt upon Egypt by a ſtorm; and were completely covered with helmets, cuiraſſes and other arms of braſs. Pſammetichus immediately called to mind the oracle, which had anſwer'd him, that he ſhould be ſuccour'd by brazen men from the ſea-coaſt. He did not doubt but the prediction was now fulfilled. He therefore made a league with theſe ſtrangers; engaged them with great promiſes to ſtay with him; privately levy'd other forces; put theſe Greeks at their head; when giving battle to the eleven kings, he defeated them, and remained ſole poſſeſſor of Egypt.

PSAM-

* *He was one of the twelve.*

PSAMMETICHUS. (*l*) As this prince owed his preſervation to the Ionians and Carians, he ſettled them in Egypt (from which all foreigners hitherto had been excluded;) and, by aſſigning them ſufficient lands and fixed revenues, he made them forget their native country. By his order, Egyptian children were put under their care, to learn the Greek tongue; and on this occaſion, and by this means, the Egyptians began to have a correſpondence with the Greeks; and from that Æra, the Egyptian hiſtory, which till then had been intermix'd with pompous fables, by the artifice of the prieſts, begins, according to Herodotus, to ſpeak with greater truth and certainty.

As ſoon as Pſammetichus was ſettled on the throne, he engaged in war againſt the king of Aſſyria, on account of the limits of the two empires. This war was of long continuance. Ever ſince Syria had been conquered by the Aſſyrians, Paleſtine, being the only country that ſeparated the two kingdoms, was the ſubject of continual diſcord; as afterwards between the Ptolemies and the Seleucidæ. They were eternally contending for it, and it was alternately won by the ſtronger. Pſammetichus, ſeeing himſelf the peaceable poſſeſſor of all Egypt, and having reſtored the ancient form of government *, thought it high time for him to look to his frontiers; and to ſecure them againſt the Aſſyrian, his neighbour, whoſe power increaſed daily. For this purpoſe he entered Paleſtine at the head of an army.

Perhaps we are to refer to the beginning of this war, an incident related by (*m*) Diodorus: That the Egyptians, provoked to ſee the Greeks poſted on the right wing by the king himſelf in preference to them, quitted the ſervice, they being upwards of two hundred thouſand men, and retired into Ethiopia, where they met with an advantageous ſettlement.

(*n*) Be this as it will, Pſammetichus entered Paleſtine, where his career was ſtopped by Azotus, one of the principal

(*l*) A. M. 3334. Ant. J. C. 670. Herod. l. 2. c. 153, 154. (*m*) Lib. 1. p. 61. (*n*) Diod. c. 157.

* *This revolution happened about ſeven years after the captivity of Manaſſeh king of Judah.*

cities of the country, which gave him ſo much trouble, that he was forced to beſiege it twenty-nine years, before he could take it. This is the longeſt ſiege mentioned in ancient hiſtory.

This was anciently one of the five capital cities of the Philiſtines. The Egyptians, having ſeized it ſome time before, had fortified it with ſuch care, that it was their ſtrongeſt bulwark on that ſide. Nor could Sennacharib enter Egypt, till he had firſt made himſelf maſter of this city, which was taken by Tartan, one of his generals. (*o*) The Aſſyrians had poſſeſſed it hitherto; and it was not till after the long ſiege juſt now mentioned, that Egypt recovered it.

In this period, the Scythians leaving the banks of the Palus Mæotis, made an inroad into Media, defeated Cyaxares the king of that country, and laid waſte all Upper Aſia, of which they kept poſſeſſion during twenty-eight years. They puſhed their conqueſts in Syria, as far as to the frontiers of Egypt. But Pſammetichus marching out to meet them, prevailed ſo far, by his preſents and intreaties, that they advanced no farther; and by that means delivered his kingdom from theſe dangerous enemies.

(*p*) Till his reign, the Egyptians had imagined themſelves to be the moſt ancient nation upon earth. Pſammetichus was deſirous to prove this himſelf, and he employed a very extraordinary experiment for this purpoſe; he commanded (if we may credit the relation) two children, newly born of poor parents, to be brought up (in the country) in a hovel, that was to be kept continually ſhut. They were committed to the care of a ſhepherd, (others ſay, of nurſes, whoſe tongues were cut out) who was to feed them with the milk of goats; and was commanded not to ſuffer any perſon to enter into this hut, nor himſelf to ſpeak even a ſingle word in the hearing of theſe children. At the expiration of two years, as the ſhepherd was one day coming into the hut, to feed theſe children, they both cried out, with hands extended towards their foſter-father, *beckos, beckos*. The ſhepherd ſurpriz'd to hear a language

(*o*) Iſa. xx. 1. Herod. l. 1. c. 105. (*p*) Herod, l. 2. c. 2, 3.

guage that was quite new to him, but which they repeated frequently afterwards, ſent advice of this to the king, who ordered the children to be brought before him, in order that he himſelf might be witneſs to the truth of what was told him; and accordingly both of them began in his preſence, to ſtammer out the ſounds above-mentioned. Nothing now was wanting but to enquire what nation it was that us'd this word; and it was found, that the Phrygians called bread by this name. From this time they were allowed the honour of antiquity, or rather of priority, which the Egyptians themſelves, notwithſtanding their jealouſy of it, and the many ages they had poſſeſs'd this glory, were oblig'd to reſign to them. As goats were brought to theſe children, in order that they might feed upon their milk, and hiſtorians do not ſay that they were deaf; ſome are of opinion, that they might have learnt the word *bek*, or *bekkos*, by mimicking the cry of thoſe creatures.

Pſammetichus died in the 24th year of Joſias king of Judah, and was ſucceeded by his ſon Nechao.

* NECHAO. (*q*) This prince is often call'd in ſcripture Pharaoh-Necho.

He attempted to join the Nile to the Red-ſea, by cutting a canal from one to the other. They are ſeparated at the diſtance of at leaſt a thouſand ſtadia †. After an hundred and twenty thouſand workmen had loſt their lives in this attempt, Nechao was obliged to deſiſt. The oracle which had been conſulted by him, having anſwer'd, that this new canal would open a paſſage to the Barbarians, (for ſo the Egyptians call'd all other nations) to invade Egypt.

(*r*) Nechao was more ſucceſsful in another enterprize.

(*q*) A. M. 3388. Ant. J. C. 616. Herod. l. 1. c. 158.
(*r*) Herod. l. 4. c. 42.

* *He is called Necho in the Engliſh verſion of the ſcriptures.*

† *Allowing* 625 *feet* (*or* 125 *geometrical paces*) *to each ſtadium, the diſtance will be* 118 *Engliſh miles, and a little above one third of a mile. Herodotus ſays, that this deſign was afterwards put in execution by Darius the Perſian.* B. 2. c. 158.

Skilful Phœnician mariners, whom he had taken into his ſervice, having ſailed out of the Red-ſea to diſcover the coaſts of Africk, went ſucceſsfully round them; and the third year after their ſetting out, returned to Egypt through the Straits of Gibraltar. This was a very extraordinary voyage, in an age when the compaſs was not known. It was made twenty one centuries before Vaſco de Gama, a Portugueſe (by diſcovering the Cape of Good Hope, in the year 1497) found out the very ſame way to ſail to the Indies, by which theſe Phœnicians had come from thence into the Mediterranean.

(s) The Babylonians and Medes having deſtroy'd Nineveh, and with it the empire of the Aſſyrians, were thereby become ſo formidable, that they drew upon themſelves the jealouſy of all their neighbours. Nechao, alarmed at the danger, advanced to the Euphrates, at the head of a powerful army, in order to check their progreſs. Joſiah, king of Judah, ſo famous for his uncommon piety, obſerving that he took his rout through Judea, reſolved to oppoſe his paſſage. With this view, he rais'd all the forces of his kingdom, and poſted himſelf in the valley of Megiddo (a city on this ſide Jordan, belonging to the tribe of Manaſſeh, and call'd Magdolus by Herodotus.) Nechao informed him by a herald, that his enterprize was not deſign'd againſt him; that he had other enemies in view, and that he had undertook this war, in the name of God, who was with him; that for this reaſon he adviſed Joſiah not to concern himſelf with this war, for fear leſt it otherwiſe ſhould turn to his diſadvantage. However, Joſiah was not mov'd by theſe reaſons: he was ſenſible that the bare march of ſo powerful an army through Judea, would entirely ruin it. And beſides, he feared that the victor, after the defeat of the Babylonians, would fall upon him, and diſpoſſeſs him of part of his dominions. He therefore marched to engage Nechao; and was not only overthrown by him, but unfortunately received a wound, of which he died at Jeruſalem, whither he had ordered himſelf to be carried.

Nechao

(s) Joſeph. Antiq. l. 10, c, 6. 2 Kings xxiii. 29, 30. 2 Chron. xxxv. 20—25.

Nechao animated by this victory, continued his march, and advanced towards the Euphrates. He defeated the Babylonians; took Carchemiſh, a large city in that country; and ſecuring to himſelf the poſſeſſion of it, by a ſtrong garriſon, returned to his own kingdom, after having been abſent three months from it.

(*t*) Being inform'd in his march homeward, that Jehoaz had cauſed himſelf to be proclaim'd king at Jeruſalem, without firſt aſking his conſent, he commanded him to meet him at Riblah in Syria. The unhappy prince was no ſooner arrived there, but he was put in chains by Nechao's order, and ſent priſoner to Egypt, where he died. From thence, purſuing his march, he came to Jeruſalem, where he gave the ſcepter to Eliakim (called by him Jehoiakim) another of Joſiah's ſons, in the room of his brother; and impoſed an annual tribute on the land, of an hundred talents of ſilver, and one talent of gold *. This being done, he returned in triumph to Egypt.

(*u*) Herodotus, mentioning this king's expedition, and the victory gain'd by him at † Magdolus, (as he calls it) ſays, that he afterwards took the city Cadytis, which he repreſents as ſituated in the mountains of Paleſtine, and equal in extent to Sardis, the capital at that time not only of Lydia, but of all Aſia Minor: This deſcription can ſuit only Jeruſalem, which was ſituated in the manner above deſcribed, and was then the only city in thoſe parts that could be compared to Sardis. It appears beſides from ſcripture, that Nechao, after his victory, won this capital of Judea: for he was there in perſon, when he gave the crown to Jehoiakim. The very name Cadytis, which

(*t*) 4 Reg. xxiii. 33, 35. 2 Paral. xxxvi. 1, 4. (*u*) Lib. 2. c. 159.

* *The Hebrew ſilver talent, according to Dr. Cumberland, is equivalent to* 353 l. 11 s. 10 d. $\frac{2}{4}$ *ſo that* 100 *talents Engliſh money, make* 35359 l. 07 s. 6 d.

The gold talent according to the ſame — 5075 l. 15 s. 7 d. $\frac{2}{4}$

The amount of the whole tribute — 40435 l. 03 s. 1 d. $\frac{2}{4}$

† Megiddo.

which in Hebrew ſignifies the Holy, points clearly to the city of Jeruſalem, as is proved by the learned Dean Prideaux *.

(x) Nabopolaſſar, king of Babylon, obſerving that ſince the taking of Carchemiſh by Nechao, all Syria and Paleſtine had ſhaken off their allegiance to him; and that his years and infirmities would not permit him to march againſt the rebels in perſon, he therefore aſſociated his ſon Nabuchodonoſor, or Nebuchadnezzar with him in the empire, and ſent him at the head of an army into thoſe countries. (y) This young prince vanquiſhed the army of Nechao near the river Euphrates, recovered Carchemiſh, and reduced the revolted provinces to their allegiance, as (z) Jeremiah had foretold. Thus he diſpoſſeſs'd the Egyptians of all that belong'd to them, from the † little (a) river of Egypt to the Euphrates, which comprehended all Syria and Paleſtine.

Nechao dying after he had reigned ſixteen years, left the kingdom to his ſon.

PSAMMIS.

(x) A. M. 3397. Ant. J. C. 607. (y) Jer. xlvi. 2, &c.
(z) 2 Kings xxiv. 7. (a) A rivo Ægypti.

* *From the time that Solomon, by means of his temple, had made Jeruſalem the common place of worſhip to all Iſrael, it was diſtinguiſhed from the reſt of the cities by the epithet* Holy, *and in the Old Teſtament was called* Air Hakkodeſh, *i. e. the city of holineſs, or the holy city. It bore this title upon the coins, and the ſhekel was inſcribed* Jeruſalem Kedusha, *i. e. Jeruſalem the holy. At length Jeruſalem, for brevity ſake, was omitted, and only* Kedusha *reſerved. The Syriac being the prevailing language in Herodotus's time, Kedusha, by a change in that dialect of* ſh *into* th, *was made Kedutha; and Herodotus giving it a Greek termination, it was writ* Καδύτις *or Cadytis.* Prideaux's Connection of the Old and New Teſtament, Vol. 1. Part 1. p. 80, 81. 8vo. Edit.

† *This little river of Egypt, ſo often mentioned in ſcripture as the boundary of Paleſtine towards Egypt, was not the Nile, but a ſmall river, which running thro' the deſart that lay betwixt thoſe two nations, was antiently the common boundary of both. So far the land, which had been promis'd to the poſterity of Abraham, and divided among them by lot, extended.*

PSAMMIS. (*a*) His reign was but of ſix years, and hiſtory has left us nothing memorable concerning him, except that he made an expedition into Ethiopia.

It was to this prince that the Eleans ſent a ſplendid embaſſy, after having inſtituted the Olympick games. They had eſtabliſhed the whole with ſuch care, and made ſuch excellent regulations, that, in their opinion, nothing ſeem'd wanting to their perfection, and envy itſelf could not find any fault with them. (*b*) However, they did not deſire ſo much to have the opinion, as to gain the approbation of the Egyptians, who were look'd upon as the wiſeſt and moſt judicious people in the world. Accordingly the king aſſembled the ſages of his nation. After all things had been heard which could be ſaid in favour of this inſtitution; the Eleans were aſked, if the citizens and foreigners were admitted indifferently to theſe games; to which anſwer was made, that they were open to every one. To this the Egyptian replied, that the rules of juſtice would have been more ſtrictly obſerved, had foreigners only been admitted to theſe combats; becauſe it was very difficult for the judges, in their award of the victory and the prize, not to be prejudiced in favour of their fellow-citizens.

APRIES. (*c*) In ſcripture he is called Pharaoh-Hophra; and, ſucceeding his father Pſammis, reign'd twenty-five years.

During the firſt years of his reign, he was as happy as any of his predeceſſors. He carried his arms into Cyprus; beſieg'd the city of Sidon by ſea and land; took it, and made himſelf maſter of all Phœnicia and Paleſtine.

So rapid a ſucceſs elated his heart to a prodigious degree, and as Herodotus informs us, ſwell'd him with ſo much pride and infatuation, that he boaſted, it was not in the power of the gods themſelves to dethrone him; ſo great was the idea he had form'd to himſelf of the firm eſtabliſhment of his own power. It was with a view to theſe arrogant conceits, that Ezekiel put the vain and impious words following into his mouth:

(*a*) A. M. 3404. Ant. J. C. 600. Herod. l. 2. c. 160. (*b*) Herod. l. 2. c. 160. (*c*) A. M. 3410. Ant. J. C. 594. Jerem. xliv. 30. Herod. l. 2. c. 161. Diod. l. 2. p. 72.

mouth: (*d*) *My river is mine own, and I have made it for myſelf.* But the true God proved to him afterwards that he had a maſter, and that he was a mere man; and he had threatned him long before, by his prophets, with all the calamities he was reſolved to bring upon him, in order to puniſh him for his pride.

A little after Ophra had aſcended the throne, Zedekiah (*e*), king of Judah, ſent an embaſſy, and concluded a mutual alliance with him; and the year following, breaking the oath of fidelity he had taken to the king of Babylon, he rebelled openly againſt him.

Notwithſtanding God had ſo often forbid his people, to have recourſe to Egypt, or put any confidence in the people of it; notwithſtanding the repeated calamities in which they had been involved, for their having relied on the Egyptians, they ſtill thought this nation their moſt ſure refuge in danger; and accordingly could not forbear applying to it. This they had already done in the reign of the holy king Hezekiah; and which gave occaſion to God's meſſage to his people, by the mouth of his prophet Iſaiah (*f*). "Wo to them that "go down to Egypt for help, and ſtay on horſes and truſt in "chariots, becauſe they are many; but they look not unto "the holy One of Iſrael, neither ſeek the Lord.—The Egyp- "tians are men and not God, and their horſes fleſh, not ſpi- "rit: when the Lord ſhall ſtretch out his hand, both he "that helpeth ſhall fall, and he that is holpen ſhall fall "down, and they ſhall fall together." But neither the prophet nor the king were heard; and nothing but the moſt fatal experience could open their eyes, and make them ſee evidently the truth of God's threatnings.

The Jews behaved in the very ſame manner on this occaſion. Zedekiah, notwithſtanding all the remonſtrances of Jeremiah to the contrary, reſolved to conclude an alliance with the Egyptian monarch, who, puffed up with the ſucceſs of his arms, and confident that nothing could reſiſt his power, declared himſelf the protector of Iſrael, and promiſed to deliver it from the

(*d*) Ezek. xxix 3. (*e*) Ibid. xvii. 15. (*f*) Ibid. xxxi. 1, 3.

the tyranny of Nabuchodonoſor. But God, offended that a mortal had thus dared to intrude himſelf into his place, expreſſed his mind to another prophet, as follows. (*g*) "Son "of man, ſet thy face againſt Pharaoh king of Egypt, and "propheſy againſt him, and againſt all Egypt. Speak and "ſay, Thus ſaith the Lord God, Behold, I am againſt thee, "Pharaoh king of Egypt, the great dragon that lieth in the "midſt of his rivers, which hath ſaid, My river is my own, "and I have made it for myſelf. But I will put hooks in "thy jaws, *&c.*" God, after comparing him to a reed, which breaks under the man who leans upon it, and wounds his hand, adds, (*h*) "Behold I will bring a ſword upon thee, "and cut off man and beaſt out of thee; the land of Egypt "ſhall be deſolate, and they ſhall know that I am the Lord, "becauſe he hath ſaid, The river is mine, and I have made "it." The ſame (*i*) prophet, in ſeveral ſucceeding chapters, continues to foretel the calamities with which Egypt was going to be overwhelmed.

Zedekiah was far from giving credit to theſe predictions. When he heard of the approach of the Egyptian army, and ſaw Nabuchodonoſor raiſe the ſiege of Jeruſalem, he fancied that his deliverance was compleated, and anticipated a triumph. His joy however was but of ſhort duration; for the Egyptians ſeeing the Chaldeans advancing forward again, did not dare to encounter ſo numerous and well-diſciplin'd an army. (*k*) They therefore marched back into their own country, and left the unfortunate Zedekiah expoſed to all the dangers of a war in which they themſelves had involv'd him. Nabuchodonoſor again ſat down before Jeruſalem; took and burnt it, as Jeremiah had propheſied.

(*l*) Many years after, the chaſtiſements with which God had threatned Apries (Pharaoh Hophra) began to fall upon him. For the Cyrenians, a Greek colony, which had ſettled in Africa, between Libya and Egypt, having ſeized upon, and

(*g*) Ezek. xxix. 2, 3, 4. (*h*) Ibid. xxix. 8, 9. (*i*) Ibid. ch. xxix, xxx, xxxi, xxxii. (*k*) A. M. 3416. Ant. J. C. 588. Jer. xxxvii. 6, 7. (*l*) A. M. 3430. Ant. J. C. 574. Herod. l. 2 c. 161, &c. Diod. l. 1. p. 62.

and divided among themſelves a great part of the country belonging to the Lybians; forced theſe nations, who were thus diſpoſſeſſed by violence, to throw themſelves into the arms of this prince, and implore his protection. Immediately Apries ſent a mighty army into Lybia, to oppoſe the Cyrenian Greeks; but this army being entirely defeated and almoſt cut to pieces; the Egyptians imagined that Apries had ſent it into Lybia, only to get it deſtroyed; and by that means, to attain the power of governing his ſubjects without check or controul. This reflection prompted the Egyptians to ſhake off the yoke which had been laid on them by their prince, whom they now conſidered as their enemy. But Apries, hearing of the rebellion, diſpatched Amaſis, one of his officers, to ſuppreſs it, and force the rebels to return to their allegiance. But the moment Amaſis began to make his ſpeech, they fixed a helmet upon his head, in token of the exalted dignity to which they intended to raiſe him, and proclaimed him king. Amaſis having accepted the crown, ſtaid with the mutineers, and confirmed them in their rebellion.

Apries more exaſparated than ever at this news, ſent Paterbemis, another of his great officers, and one of the principal lords of his court, to put Amaſis under an arreſt, and bring him before him; but Paterbemis not being able to execute his commands, and bring away the rebel, as he was ſurrounded with the inſtruments of his treachery, was treated by Apries at his return in the moſt ignominious and inhuman manner; for, his noſe and ears were cut off by the command of that prince, who never conſidered, that only his want of power had prevented his executing his commiſſion. So bloody an outrage, done to a perſon of ſuch high diſtinction, exaſperated the Egyptians ſo much, that the greateſt part of them joined the rebels, and the inſurrection became general. Apries was now forced to retire into Upper Egypt, where he ſupported himſelf ſome years, during which Amaſis enjoyed the reſt of his dominions.

The troubles which thus diſtracted Egypt, afforded Nabuchodonoſor a favourable opportunity to invade that kingdom; and 'twas God himſelf inſpired him with the reſolution.

This

This prince, who was the inſtrument of God's wrath (tho' he did not know himſelf to be ſo) againſt a people whom he was reſolved to chaſtiſe, had juſt before taken Tyre, where himſelf and his army had laboured under incredible difficulties. To recompenſe their toils, God abandoned Egypt to their arms. It is wonderful to hear the Creator himſelf delivering his thoughts on this ſubject. There are few paſſages in ſcripture more remarkable than this, or which give a ſtronger idea of the ſupreme authority which God exerciſes over all the princes and kingdoms of the earth. (*m*) "Son of man "(ſays the Almighty to his prophet Ezekiel) Nebuchadnez-"zar king of Babylon cauſed his army to ſerve a great ſervice "againſt Tyrus: Every head was made bald, and every ſhoulder "was peeled *: Yet had he no wages, nor his army, † for "the ſervice he had ſerved againſt it. Therefore thus ſaith "the Lord God, Behold I will give the land of Egypt unto "Nebuchadnezzar king of Babylon, and he ſhall take her "multitude, and take her ſpoil, and take her prey, and it "ſhall be the wages for his army. I have given him the "land of Egypt for his labour wherewith he ſerved againſt "it, becauſe they wrought for me, ſaith the Lord God." Says another prophet, (*n*) "He ſhall array himſelf with "the land of Egypt, as a ſhepherd putteth on his garment, "and

(*m*) Ezek. xxix. 18, 19, 20. (*n*) Jerem. xliii. 12.

* *The baldneſs of the heads of the Babylonians was owing to the preſſure of their helmets; and their* peeled ſhoulders *to their carrying baſkets of earth, and large pieces of timber, to join Tyre to the continent. Baldneſs was itſelf a badge of ſlavery; and, joined to the* peeled ſhoulders, *ſhews that the conqueror's army ſuſtained even the moſt ſervile labours in this memorable ſiege.*

† *For the better underſtanding of this paſſage, we are to know, that Nabuchodonoſor ſuſtained incredible hardſhips at the ſiege of Tyre; and that when the Tyrians ſaw themſelves cloſely attacked, the nobles conveyed themſelves and their richeſt effects on ſhip-board, and retired into other iſlands. So that when Nabuchodonoſor took the city, he found nothing to recompenſe his loſſes, and the troubles he had undergone in this ſiege.* S. Hieron.

" and he ſhall go forth from thence in peace." Thus ſhall he load himſelf with booty, and thus cover his own ſhoulders, and thoſe of his fold, with all the ſpoils of Egypt. Noble expreſſions! which ſhew the prodigious eaſe with which all the power and riches of a kingdom are carried away, when God appoints the revolution; and ſhift like a garment, to a new owner, who has no more to do, but to take it, and cloath himſelf with it.

The king of Babylon taking advantage therefore of the inteſtine diviſions, which the rebellion of Amaſis had occaſioned in that kingdom, marched thither at the head of his army. He ſubdued Egypt from Migdol or Magdol, a town on the frontiers of it, as far as Syene, in the oppoſite extremity where it borders on Ethiopia. He made a horrible devaſtation wherever he came; killed a great number of the inhabitants, and made ſuch dreadful havock in the country, that the damage could not be repaired in forty years. Nabuchodonoſor, having loaded his army with ſpoils, and conquered the whole kingdom, came to an accommodation with Amaſis; and leaving him as his viceroy there, returned to Babylon.

(o) APRIES (Pharaoh-Hophra) now leaving the place where he had concealed himſelf, advanced towards the ſea-coaſt (probably towards Libya;) and hiring an army of Carians, Ionians, and other foreigners, he marched againſt Amaſis, whom he fought near Memphis; but being overcome, Apries was taken priſoner; carried to the city of Sais, and there ſtrangled in his own palace.

The Almighty had given, by the mouth of his prophets, an aſtoniſhing relation of the ſeveral circumſtances of this mighty event. It was he who had broke the power of Apries, which was once ſo formidable; and put the ſword into the hand of Nabuchodonoſor, in order that he might chaſtiſe and humble that haughty prince. (p) " I am, ſaid he, " againſt Pharaoh king of Egypt, and will break his arms " which were ſtrong, but now are broken; and I will cauſe " the

(o) Herod. l. 2. c. 163, 169. Diod. l. 1. p. 72.
(p) Ezek. xxx. 22.

" the ſword to fall out of his hand.—(q) But I will ſtrengthen " the arms of the king of Babylon, and put my ſword into " his hand.—(r) And they ſhall know that I am the Lord."

He enumerates the towns which were to fall a prey to the victors; (s) Pathros, Zoan, No (called in the vulgate Alexandria) Sin, Aven, Phibeſeth, &c. *

He takes notice particularly of the unhappy end, to which the captive king ſhould come. (t) " Thus ſaith the Lord, " Behold I will give Pharaoh-Hophra, the king of Egypt, " into the hand of his enemies, and into the hand of them " that ſeek his life."

Laſtly he declares, that during forty years, the Egyptians ſhall be oppreſſed with every ſpecies of calamity, and be reduced to ſo deplorable a ſtate, (u) " That there ſhould be no " more a prince of the land of Egypt." The event verified this prophecy. Soon after the expiration of theſe forty years, Egypt was made a province of the Perſian empire, and has been governed ever ſince by foreigners. For ſince the ruin of the Perſian monarchy, it has been ſubject ſucceſſively to the Macedonians, the Romans, the Saracens, the Mamalukes, and laſtly to the Turks, who poſſeſs it at this day.

(x) God was not leſs punctual in the accompliſhment of his prophecies, with regard to ſuch of his own people, as had retir'd, contrary to his prohibition, into Egypt, after the taking of Jeruſalem; and forced Jeremiah along with them. The inſtant they had reached Egypt, and were arrived at Taphnis (or Tanis) the prophet, after having hid in their preſence (by God's command) ſtones in a grotto which was near the king's palace; he declared to them, that Nabuchodonoſor ſhould ſoon arrive in Egypt, and that God would eſta-

(q) Ezek. xxx. 24. (r) Ibid. 25. (s) Ibid. 14, 17.
(t) Jerem. xliv. 30. (u) Ezek. xxx. 13. (x) Jerem. Chapters xliii, xliv.

* *I have given the names of theſe towns as they ſtand in our Engliſh verſion. In the margin are printed againſt Zoan, Tanis; againſt Sin, Peluſium; againſt Aven, Heliopolis; againſt Phibeſeth, Pubaſtum (Bubaſte;) and by theſe laſt names they are mentioned in the original.*

bliſh his throne in that very place; that this prince would lay waſte the whole kingdom, and carry fire and ſword into all places; that themſelves ſhould fall into the hand of theſe cruel enemies, when one part of them would be maſſacred, and the reſt led captive to Babylon; that only a very ſmall number ſhould eſcape the common deſolation, and be at laſt reſtored to their country. All theſe prophecies had their accompliſhment in the appointed time.

(*y*) AMASIS. After the death of Apries, Amaſis became peaceable poſſeſſor of Egypt, and reigned forty years over it. He was, according to (*z*) Plato, a native of the city of Sais.

(*a*) As he was but of mean extraction, he met with no reſpect, but was only contemned by his ſubjects, in the beginning of his reign: he was not inſenſible of this; but nevertheleſs thought it his intereſt to ſubdue their tempers by an artful carriage, and win their affection by gentleneſs and reaſon. He had a golden ciſtern, in which himſelf, and thoſe perſons who were admitted to his table uſed to waſh their feet: he melted it down, and had it caſt into a ſtatue, and then expoſed the new god to publick worſhip. The people haſted in crouds to pay their adoration to the ſtatue. The king, having aſſembled the people, informed them of the vile uſes to which this ſtatue had once been put, which nevertheleſs had now their religious proſtrations: the application was eaſy, and had the deſired ſucceſs; the people thenceforward paid the king all the reſpect that is due to majeſty.

(*b*) He always uſed to devote the whole morning to publick affairs, in order to receive petitions, give audience, pronounce ſentence, and hold his councils: the reſt of the day was given to pleaſure; and as Amaſis, in hours of diverſion, was extremely gay, and ſeemed to carry his mirth beyond due bounds; his courtiers took the liberty to repreſent to him the unſuitableneſs of ſuch a behaviour; when he anſwered, That it was as impoſſible for the mind to be always ſerious and intent upon buſineſs, as for a bow to continue always bent.

It

(*y*) A. M. 3435. Ant. J. C. 569. (*z*) In Tim.
(*a*) Herod. l. 2. c. 172. (*b*) Ibid. cap. 73.

It was this king who obliged the inhabitants of every town, to enter their names in a book kept by the magiſtrate for that purpoſe, with their profeſſion, and manner of living. Solon inſerted this cuſtom among his laws.

He built many magnificent temples, eſpecially at Sais the place of his birth. Herodotus admired eſpecially a chapel there, formed of one ſingle ſtone, and which was twenty-one cubits * in front, fourteen in depth; and eight in height; its dimenſions within were not quite ſo large: it had been brought from Elephantina, and two thouſand men had employed three years, in conveying it along the Nile.

Amaſis had a great eſteem for the Greeks. He granted them large privileges; and permitted ſuch of them as were deſirous of ſettling in Egypt, to live in the city of Naucratis, ſo famous for its harbour. When the rebuilding of the temple of Delphos, which had been burnt, was debated on, and the expence was computed at three hundred talents †, Amaſis furniſhed the Delphians with a very conſiderable ſum towards diſcharging their quota, which was the fourth part of the whole charge.

He made an alliance with the Cyrenians, and married a wife from among them.

He is the only king of Egypt, who conquered the iſland of Cyprus, and made it tributary.

Under his reign Pythagoras came into Egypt, being recommended to that monarch by the famous Polycrates, tyrant of Samos, who had contracted a friendſhip with Amaſis, and will be mentioned hereafter. Pythagoras, during his ſtay in Egypt, was initiated in all the myſteries of the country; and inſtructed by the prieſts in whatever was moſt abſtruſe and important in their religion. 'Twas here he imbibed his doctrine of the Metempſychoſis, or tranſmigration of ſouls.

In the expedition in which Cyrus conquered ſo great a part of the world, Egypt doubtleſs was ſubdued, like the reſt of the provinces; and Xenophon declares this in the beginning

* *The cubit is one foot and almoſt ten inches.* Vide ſupra.

† *Or* 58125 *l. ſterling.*

of his Cyropedia or inſtitution of that prince *. Probably, after that the forty years of deſolation which had been propheſied by the prophet, were expired; Egypt beginning gradually to recover itſelf, Amaſis ſhook off the yoke, and recovered his liberty.

Accordingly we find, that one of the firſt cares of Cambyſes, the ſon of Cyrus, after he had aſcended the throne, was to carry his arms into Egypt. On his arrival there, Amaſis was juſt dead, and ſucceeded by his ſon Pſammenitus.

(z) PSAMMENITUS. Cambyſes, after having gained a battle, purſued the enemy to Memphis; beſieged the city, and ſoon took it: however he treated the king with clemency, granted him his life, and aſſigned him an honourable penſion; but being informed that he was ſecretly concerting meaſures to re-aſcend his throne, he put him to death. Pſammenitus reigned but ſix months: all Egypt ſubmitted immediately to the victor. The particulars of this hiſtory will be related more at large, when I come to that of Cambyſes.

Here ends the ſucceſſion of the Egyptian kings. From this æra the hiſtory of this nation, as was before obſerved, will be blended with that of the Perſians and Greeks, till the death of Alexander. At that period a new monarchy will ariſe in Egypt, founded by Ptolemy the ſon of Lagus, which will continue to Cleopatra, that is, for about three hundred years. I ſhall treat each of theſe ſubjects, in the ſeveral periods to which they belong.

(z) A. M. 3479. Ant. J. C. 525.

* Ἐπῆρξε δὲ καὶ Ἑλλήνων Αἰγυπτίων, τῶν ἐν τῇ Ἀσίᾳ, καταβὰς δὲ ἐπὶ θάλατταν, καὶ Κυπρίων καὶ Αἰγυπτίων, p. 5. Edit. Hutchinſoni.

THE

BOOK II.

THE HISTORY OF THE CARTHAGINIANS.

I SHALL divide the hiſtory of the Carthiginians into two parts. In the firſt, I ſhall give a general idea of the manners of that people, their character, government, religion, power, and riches. In the ſecond, after briefly relating by what ſteps Carthage eſtabliſhed and enlarged its power, I ſhall give an account of the wars by which it became ſo famous.

PART

PART THE FIRST.

Of the CHARACTER, MANNERS, RELIGION, *and* GOVERNMENT *of the* CARTHAGINIANS.

SECT. I.

Carthage form'd after the model of Tyre, *of which that city was a colony.*

THE Carthaginians were indebted to the Tyrians not only for their origin, but their manners, language, cuſtoms, laws, religion; and their great application to commerce, as will appear from every part of the ſequel. They ſpoke the ſame language with the Tyrians, and theſe the ſame with the Canaanites and Iſraelites, that is, the Hebrew tongue, or at leaſt a language which was entirely derived from it. Their names had commonly ſome particular meaning: (*a*) Thus *Hanno* ſignified *gracious, bountiful*; Dido *amiable* or *well-beloved*; Sophoniſba, *one who keeps faithfully her huſband's ſecrets.* From a ſpirit of religion, they likewiſe joined the name of God to their own conformably to the genius of the Hebrews. Hanibal, which anſwers to Ananias, ſignifies *Baal* (or the *Lord*) *has been gracious to me.* Aſdrubal anſwering to Azarias, implies *the Lord will be our ſuccour.* It is the ſame with other names, Adherbal, Maharbal, Maſtanabal, &c. The word Pœni, from which Punic is derived, is the ſame with Phœni, or Phœnicians, becauſe they came originally from Phœnicia. In the Pœnulus of Plautus, is a ſcene written in the Punic tongue, which has very much exerciſed the learned *.

But

(*a*) Bochart, Part II. L. 2. c. 16.

* *The firſt ſcene of the fifth act, tranſlated into Latin by* Petit, *in the ſecond book of his miſcellanies.*

But the ſtrict union which always ſubſiſted between the Phœnicians and Carthaginians, is ſtill more remarkable. (*b*) When Cambyſes had reſolved to make war upon the latter, the Phœnicians, who formed the chief ſtrength of his fleet, told him plainly, that they could not ſerve him againſt their countrymen; and this declaration obliged that prince to lay aſide his deſign. The Carthaginians, on their ſide, were never forgetful of the country from whence they came, and to which they owed their origin. (*c*) They ſent regularly every year to Tyre, a ſhip freighted with preſents, as a quit-rent or acknowledgment paid to their antient country; and its tutelar gods had an annual ſacrifice offered to them by the Carthiginians, who conſidered them as their protectors. They never failed to ſend thither the firſt fruits of their revenues; nor the tithe of the ſpoils taken from their enemies, as offerings to Hercules, one of the principal gods of Tyre and Carthage. The Tyrians, to ſecure from Alexander (who was then beſieging their city) what they valued above all things, I mean their wives and children; ſent them to Carthage, where at a time that the inhabitants of the latter were involved in a furious war, they were received and entertained with ſuch a kindneſs and generoſity as might be expected from the moſt tender and opulent parents. Such uninterrupted teſtimonies of a warm and ſincere gratitude, do a nation more honour, than the greateſt conqueſts, and the moſt glorious victories.

SECT. II. *The religion of the Carthaginians.*

IT appears from ſeveral paſſages of the hiſtory of Carthage, that its generals looked upon it as an indiſpenſable duty, to begin and end all their enterprizes, with the worſhip of the gods. (*d*) Hamilcar, father of the great Hannibal, before he entered Spain in an hoſtile manner, offered up a ſacrifice to the gods; and his ſon treading in his ſteps, before

(*b*) Herod. l. 3. c. 17—19. Q. Curt. l. 4. c. 2, 3.
(*c*) Polyb. 944.
(*d*) Liv. l. 21. n. 1. Ibid. n. 21.

fore he left Spain, and marched againſt Rome, went to Cadiz in order to pay the vows he had made to Hercules; and to offer up new ones, in caſe that god ſhould be propitious to him. (*e*) After the battle of Cannæ, when he acquainted the Carthaginians with the joyful news, he recommended to them above all things, the offering up a thanſgiving to the immortal gods, for the ſeveral victories he had obtained. *Pro his tantis totque victoriis verum eſſe grates diis immortalibus agi haberique.*

Nor was this religious honouring of the deity on all occaſions, the ambition of particular perſons only; but was the genius and diſpoſition of the whole nation.

(*f*) Polybius has tranſmitted to us a treaty of peace concluded between Philip ſon of Demetrius king of Macedon, and the Carthaginians, in which the great reſpect and veneration of the latter for the deity, their inherent perſuaſion that the gods aſſiſt and preſide over human affairs, and particularly over the ſolemn treaties made in their name and preſence, are ſtrongly diſplayed. Mention is therein made of five or ſix different orders of deities; and this enumeration appears very extraordinary in a publick inſtrument, ſuch as a treaty of peace concluded between two nations. I will here preſent my reader with the very words of the hiſtorian, as it will give ſome idea of the Carthaginian theology. *This treaty was concluded in the preſence of Jupiter, Juno, and Apollo; in the preſence of the dæmon or genius* (δαίμονος) *of the Carthaginians, of Hercules and Iolaus; in the preſence of Mars, Triton, and Neptune; in the preſence of all the confederate gods of the Carthaginians; and of the ſun, the moon, and the earth; in the preſence of the rivers, meads, and waters; in the preſence of all thoſe gods who poſſeſs Carthage:* What would we now ſay to an inſtrument of this kind, in which the tutelar angels and ſaints of a kingdom ſhould be introduced.

The Carthaginians had two deities, to whom they paid a more particular worſhip, and who deſerve to have ſome mention made of them in this place.

The

(*e*) Liv. l. 23. n. 11. (*f*) L. 7. p. 699. Edit. Gronov.

The firſt was the goddeſs Cœleſtis, called likewiſe Urania or the moon, who was invoked in great calamities, and particularly in droughts, in order to obtain rain: (*g*) That very virgin Cœleſtis, ſays Tertullian, the promiſer of rain. *Iſta ipſa virgo Cœleſtis pluviarum pollicitatrix.* Tertullian, ſpeaking of this goddeſs and of Æſculapius, makes the heathens of that age a challenge, which is bold indeed, but at the ſame time very glorious to the cauſe of chriſtianity, and declares, that any Chriſtian who firſt comes, ſhall oblige theſe falſe gods to confeſs publickly, that they are but devils; and conſents that this Chriſtian ſhall be immediately killed, if he does not exhort ſuch a confeſſion from the mouth of theſe gods. *Niſi ſe dæmones confeſſi fuerint Chriſtiano mentiri non audentes, ibidem illius Chriſtiani procaciſſimi ſanguinem fundite.* St. Auſtin likewiſe makes frequent mention of this deity. (*b*) *What is now*, ſays he, *become of Cœleſtis, whoſe empire was once ſo great in Carthage?* This was doubtleſs the ſame deity, whom (*i*) Jeremiah calls *the queen of heaven*; and who was held in ſo much reverence by the Jewiſh women, that they addreſſed their vows, burnt incenſe, poured out drink-offerings, and made cakes for her with their own hands, *ut faciant placentas reginæ cœli*; and from whom they boaſted their having received all manner of bleſſings, whilſt they paid her a regular worſhip; whereas, ſince they had failed in it, they had been oppreſſed with misfortunes of every kind.

The ſecond deity particularly adored by the Carthaginians, and in whoſe honour human ſacrifices were offered, was Saturn, known in ſcripture by the name of Moloch; and this worſhip paſſed from Tyre to Carthage. Philo quotes a paſſage from Sanchoniathon, which ſhews that the kings of Tyre, in great dangers, uſed to ſacrifice their ſons to appeaſe the anger of the gods; and that one of them, by this action, procured himſelf divine honours, and was worſhipped as a god, under the name of the planet Saturn: To this doubtleſs was owing

(*g*) Apolog. c. 23. (*b*) In Pſalm xcviii. (*i*) Jer. vii. 18. and xliv. 17---25.

ing the fable of Saturn's devouring his own children. Particular perſons, when they were deſirous of averting any great calamity, took the ſame method; and, in imitation of their princes, were ſo very ſuperſtitious, that ſuch as had no children, purchaſed thoſe of the poor, in order that they might not be deprived of the merit of ſuch a ſacrifice. This cuſtom prevailed long among the Phœnicians and Canaanites, from whom the Iſraelites borrowed it, though forbid expreſly by heaven. At firſt, children were inhumanly burnt, either in a fiery furnace, like thoſe in the valley of Hinnon ſo often mentioned in ſcripture; or in a flaming ſtatue of Saturn. (*k*) The cries of theſe unhappy victims were drowned by the uninterrupted noiſe of drums and trumpets. Mothers * made it a merit, and a part of their religion, to view this barbarous ſpectacle with dry eyes, and without ſo much as a groan; and if a tear or a ſigh ſtole from them, the ſacrifice was leſs acceptable to the deity, and all the effects of it were entirely loſt. (*l*) This ſtrength of mind, or rather ſavage barbarity, was carried to ſuch exceſs, that even mothers would endeavour, with embraces and kiſſes, to huſh the cries of their children; leſt, had the victim been offered with an unbecoming grace, and in the midſt of tears, it ſhould anger the god: *Blanditiis & oſculis comprimebant vagitum, ne flebilis hoſtia immolaretur* (*m*). They afterwards contented themſelves with making their children paſs through the fire; in which they frequently periſhed, as appears from ſeveral paſſages of ſcripture.

(*n*) The Carthaginians retained the barbarous cuſtom of offering human ſacrifices to their gods, till the ruin of their city:

(*k*) Plut. de Superſtit. p. 171. (*l*) Tertull. in Apolog. (*m*) Minut. Felix. (*n*) Q. Curt. l. 4. c. 5.

* Παρεστηκει δε ἡ μητηρ ἀστεργητος καὶ ἀσπαστος, &c. *The cruel and pitileſs mother ſtood by as an unconcerned ſpectator; a groan or a tear falling from her* would have been puniſhed by a fine; *and ſtill the child muſt have been ſacrificed.* Plut. de ſuperſtitione.

city *: An action which ought to have been called a ſacrilege rather than a ſacrifice. *Sacrilegium veriùs quàm ſacrum.* It was ſuſpended only for ſome years, from the fear they were under of drawing upon themſelves the indignation and arms of Darius I. king of Perſia, who forbid them the offering up of human ſacrifices, and the eating the fleſh of dogs: (*o*) But they ſoon reſumed this horrid practice, ſince, in the reign of Xerxes, the ſucceſſor to Darius, Gelon the tyrant of Syracuſe, having gained a conſiderable victory over the Carthaginians in Sicily, made the following condition among other articles of peace he granted them, *viz. That no more human ſacrifices ſhould be offered to Saturn.* And doubtleſs, the practice of the Carthaginians on this very occaſion made Gelon uſe this precaution. (*p*) For during the whole engagement, which laſted from morning till night, Hamilcar, the ſon of Hanno their general, was perpetually offering up to the gods, ſacrifices of living men, who were thrown on a flaming pile; and ſeeing

(*o*) Plut. de ſera vindic. deorom, p. 552. (*p*) Herod. l. 7. c. 167.

* *It appears from Tertullian's apology, that this barbarous cuſtom prevailed in Africa, long after the ruin of Carthage.* Infantes penes Africam Saturno immolabantur palam uſque ad proconſulatum Tiberii, qui eoſdem ſacerdotes in eiſdem arboribus templi ſui obumbraticibus ſcelerum votivis crucibus expoſuit, teſte militia patriæ noſtræ, quæ id ipſum munus illi proconſuli functa eſt, *i. e. Children were publickly ſacrificed to Saturn, down to the proconſulſhip of Tiberius, who hanged the ſacrificing prieſts themſelves on the trees which ſhaded their temple, as on ſo many croſſes, raiſed to expiate their crimes, of which the militia of our country are witneſſes, who were the actors of this execution at the command of this proconſul.* Tertul. Apol. c. 9. *Two learned men are at variance about the proconſul, and the time of his goverment. Salmaſius confeſſes his ignorance of both; but rejects the authority of Scaliger, who, for* proconſulatum *reads* proconſulem Tiberii, *and thinks Tertullian, when he writ his apology, had forgot his name. However this be, it is certain that the memory of the incident here related by Tertullian, was then recent, and probably the witneſſes of it had not been long dead.*

ſeeing his troops routed and put to flight, he himſelf ruſhed into the pile, in order that he might not ſurvive his own diſgrace; and to extinguiſh, ſays St. Ambroſe ſpeaking of this action, with his own blood this ſacrilegious fire, when he found that it had not proved of ſervice to him *.

In times of peſtilence † they uſed to ſacrifice a great number of children to their gods, unmoved with pity for a tender age, which excites compaſſion in the moſt cruel enemies; thus ſeeking a remedy for their evils in guilt itſelf; and endeavouring to appeaſe the gods by the moſt ſhocking kind of barbarity.

(q) Diodorus relates an inſtance of this cruelty which ſtrikes the reader with horror. At the time that Agathocles was juſt going to beſiege Carthage, its inhabitants, ſeeing the extremity to which they were reduced, imputed all their misfortunes to the juſt anger of Saturn, becauſe that, inſtead of offering up children nobly born, who were uſually ſacrificed to him, he had been fraudulently put off with the children of ſlaves and foreigners. To atone for this crime, two hundred children of the beſt families in Carthage were ſacrificed to Saturn; beſides which, upwards of three hundred citizens, from a ſenſe of their guilt of this pretended crime, voluntarily ſacrificed themſelves. Diodorus adds, that Saturn had a brazen ſtatue, the hands of which were turned downward; ſo that when a child was laid on them, it dropped immediately into an hollow, where was a fiery furnace.

Can

(q) L. 2. p. 756.

* In ipſos quos adolebat ſeſe præcipitavit ignes, ut eos vel cruore ſuo extingueret, quos ſibi nihil profuiſſe cognoverat. *S. Amb.*

† Cum peſte laborarent cruenta ſacrorum religione & ſcelere pro remedio uſi ſunt. Quippe homines ut victimas immolabant & impuberes (quæ ætas etiam hoſtium miſericordiam provocat) aris admovebant, pacem deorum ſanguine eorum expoſcentes, pro quorum vita dii maxime rogari ſolent. *Juſtin.* l. 18. c. 6. *The Gauls as well as Germans uſed to ſacrifice men, if Dionyſius and Tacitus may be credited.*

Can this, ſays (*r*) Plutarch, be called worſhipping the gods? Can we be ſaid to entertain an honourable idea of them, if we ſuppoſe that they are pleaſed with ſlaughter, thirſty of human blood, and capable of requiring or accepting ſuch offerings? (*s*) Religion, ſays this judicious author, is placed between two rocks, that are equally dangerous to man, and injurious to the deity, I mean impiety and ſuperſtition. The one, from an affectation of free-thinking, believes nothing; and the other, from a blind weakneſs, believes all things. Impiety, to rid itſelf of a terror which galls it, denies the very exiſtence of the gods: whilſt ſuperſtition, to calm its fears, capriciouſly forges gods, which it makes not only the friends, but protectors, and models, of crimes. (*t*) Had it not been better, ſays he farther, for the Carthaginians to have had a Critias, a Diagoras, and ſuch like open and undiſguiſed atheiſts for their law-givers, than to have eſtabliſhed ſo frantic and wicked a religion? Could the Typhons and the giants, (the open enemies to the gods) had they gained a victory over them, have eſtabliſhed more abominable ſacrifices?

Such were the ſentiments which a heathen entertained of this part of the Carthaginian worſhip. But one would ſcarce believe that mankind were capable of ſuch madneſs and frenzy. Men do not generally entertain ideas ſo deſtructive of all thoſe things which nature conſiders as moſt ſacred; as to ſacrifice, to murder their children with their own hands; and to throw them in cool blood into fiery furnaces! Such ſentiments of ſo unnatural and barbarous a kind, and yet adopted by whole nations, and even by thoſe that paſſed for civilized, as the Phœnicians, Carthaginians, Gauls, Scythians, and even the Greeks and Romans; and conſecrated by cuſtom during a long ſeries of ages, can have been inſpired by him only, who was a murderer from the beginning; and who delights in nothing but the humiliation, miſery, and perdition of man.

(*r*) De ſuperſtitione, p. 165—171. (*s*) Idem in Camill. p. 132. (*t*) De ſuperſtitione.

SECT III. *Form of the government of Carthage.*

THE government of Carthage was founded upon principles of the moſt conſummate wiſdom, and it is with reaſon that (*u*) Ariſtotle ranks this republick in the number of thoſe that were had in the greateſt eſteem by the antients, and which was fit to ſerve as a model for others. He grounds his opinion on a reflection which does great honour to Carthage, by remarking, that from its foundation to his time, (that is upwards of five hundred years) no conſiderable ſedition had diſturbed the peace, nor any tyrant oppreſſed the liberty of Carthage. Indeed, mixed governments, ſuch as that of Carthage, where the power was divided betwixt the nobles and the people, are ſubject to two inconveniencies; either of degenerating into an abuſe of liberty by the ſeditions of the populace, as frequently happened in Athens, and in all the Grecian republicks; or into the oppreſſion of the publick liberty by the tyranny of the nobles, as in Athens, Syracuſe, Corinth, Thebes, and Rome itſelf under Sylla and Cæſar. It is therefore giving Carthage the higheſt praiſe, to obſerve, that it had found out the art, by the wiſdom of its laws, and the harmony of the different parts of its government, to ſhun, during ſo long a ſeries of years, two rocks that are ſo dangerous, and on which others ſo often ſplit.

It were to be wiſhed, that ſome antient author had left us an accurate and regular deſcription of the cuſtoms and laws of this famous republick. For want of ſome ſuch aſſiſtance, we can only give our readers a confuſed and imperfect idea of them, by collecting the ſeveral paſſages which lie ſcattered up and down in authors. Chriſtopher Hendrich has obliged the learned world in this particular; and his * work has been of great ſervice to me.

(*u*) The government of Carthage, like that of Sparta and Rome, united three different authorities, which counterpoiſed and

(*u*) De rep. l. 2. c. 11.

(*x*) Polyb. l. 6. p. 493.

* *It is entitled,* Carthago, ſive Carthaginenſium reſpublica, *&c.* Francofurti ad Oderam, an. 1664.

and gave mutual assistance to one another. These authorities were, that of the two supreme magistrates called Suffetes †; that of the senate; and that of the people. There afterwards was added the tribunal of one hundred, which had great credit and influence in the republick.

The Suffetes.

The power of the Suffetes was only annual, and their authority in Carthage answered to that of the consuls at Rome‖. In authors they are frequently called kings, dictators, consuls, because they exercised the functions of all three. History does not inform us of the manner of their election. They were empowered to assemble the senate ‡, in which they presided, proposed subjects for deliberation, and told the voices; ** and they likewise presided in all emergent and decisive debates. Their authority was not limited to the city, nor confined to civil affairs: They sometimes had the command of the armies. We find, that when their employment of Suffetes expired, they were made prætors, whose office was considerable, since it empowered them to preside in some causes; as also to propose and enact new laws, and call to account the receivers of the publick revenues, as appears from what Livy (*y*) relates concerning Hannibal on this head, and which I shall take notice of in the sequel.

The Senate.

The senate, composed of persons who were venerable on account of their age, their experience, their birth, their riches, and especially their merit, formed the council of state; and

(*y*) L. 33. n. 46, 7.

† *This name is derived from a word, which, with the Hebrews and Phœnicians, signifies judges*, Sophetim.

‖ Ut Romæ consules, sic Carthagine quotannis annui bini reges creabantur. *Corn. Nep. in vita Annibalis* c. 7. *The great Hannibal was once one of the Suffetes.*

‡ Senatum itaque Suffetes, quod velut consulare imperium apud eos erat, vocaverunt. *Liv.* l. 30. n. 7.

** Cum Suffetes ad jus dicendum consedissent. *Id.* l. 34. n. 62.

were, if I may uſe that expreſſion, the ſoul of the publick deliberations. Their number is not exactly known: It muſt however have been very great, ſince an hundred were ſelected from it to form a ſeparate aſſembly, of which I ſhall immediately have occaſion to ſpeak. In the ſenate, all affairs of conſequence were debated, the letters from generals read, the complaints of provinces heard, ambaſſadors admitted to audience, and peace or war determined, as is ſeen on many occaſions.

(z) When the ſentiments and votes were unanimous, the ſenate decided ſupremely, and there lay no appeal from it. When there was a diviſion, and the ſenate could not be brought to an agreement, the affair was then brought before the people, on whom the power of deciding thereby devolved. The reader will eaſily perceive the great wiſdom of this regulation; and how happily it was adapted to cruſh factions, to produce harmony, and to inforce and corroborate good counſels; ſuch an aſſembly being extremely jealous of its authority, and not eaſily prevailed upon to let it paſs into other hands. Of this we have a memorable inſtance in (a) Polybius. When after the loſs of the battle, fought in Africa, at the end of the ſecond Punic war, the conditions of peace, offered by the victor, were read in the ſenate; Hannibal, obſerving that one of the ſenators oppoſed them, repreſented in the ſtrongeſt terms, that as the ſafety of the republic lay at ſtake, it was of the utmoſt importance for the ſenators to be unanimous in their reſolutions, to prevent ſuch a debate from coming before the people; and he carried his point. This doubtleſs laid the foundation in the infancy of the republic, of the ſenate's power, and raiſed its authority to ſo great a height. (b) And the ſame author obſerves, in another place; that whilſt the ſenate had the adminiſtration of affairs, the ſtate was governed with great wiſdom, and ſucceſsful in all its enterprizes.

The People.

It appears from every thing related hitherto, that ſo low as Ariſtotle's time, who gives ſo beautiful a draught, and beſtows

(z) Ariſt. loc. cit. (a) L. 15. p. 706, 707.
(b) Polyb. l. 6. p. 494.

ſtows ſo noble an eulogium on the government of Carthage, the people ſpontaneouſly left the care of publick affairs, and the chief adminiſtration of them to the ſenate: And this it was which made the republic ſo powerful. But things changed afterwards. For the people grown inſolent by their wealth and conqueſts, and forgetting that they owed theſe bleſſings to the prudent conduct of the ſenate, were deſirous of having a ſhare in the government, and arrogated to themſelves almoſt the whole power. From that period, the publick affairs were tranſacted wholly by cabals and factions; which Polybius aſſigns as one of the chief cauſes of the ruin of Carthage.

The Tribunal of the Hundred.

This was a body compoſed of an hundred and four perſons; tho' often, for brevity ſake, they are called the Hundred. Theſe, according to Ariſtotle, were the ſame in Carthage, as the Ephori in Sparta: whence it appears, that they were inſtituted to balance the power of the nobles and ſenate: But with this difference, that the Ephori were but five in number, and elected annually; whereas theſe were perpetual, and were upwards of an hundred. It is believed, that theſe centumvirs are the ſame with the hundred judges mentioned by (*c*) Juſtin, who were taken out of the ſenate, and appointed to inquire into the conduct of their generals. The exorbitant power of Mago's family, which, by its engroſſing the chief employments both of the ſtate and the army, had thereby the ſole direction and management of all affairs, gave occaſion to this eſtabliſhment. It was intended as a curb to the authority of their generals, which, whilſt the armies were in the field, was almoſt boundleſs and abſolute; but, by this inſtitution, it became ſubject to the laws, by the obligation their generals were under, of giving an account of their actions before theſe judges, on their return from the campaign, (*d*) *Ut hoc metu ita in bello imperia cogitarent, ut domi judicia legeſque reſpicerent.* Of theſe hundred and four judges, five had a particular juriſdiction ſuperior to that of the reſt; but it is not known

(*c*) L. 19. c. 2. A. M. 3609. 487*th year of Carthage.*
(*d*) Juſtin. l. 19.

known how long their authority laſted. This council of five was like the council of ten in the Venetian ſenate. A vacancy in their number could be filled by none but themſelves. They alſo had the power of chuſing thoſe who compoſed the council of the hundred. Their authority was very great, and for that reaſon none were elected into this office but perſons of uncommon merit: and it was not judged proper to annex any ſalary or reward to it; the ſingle motive of the publick good, being thought a tie ſufficient, to engage honeſt men to a conſcientious and faithful diſcharge of their duty. (*e*) Polybius, in his account of the taking of new Carthage by Scipio, diſtinguiſhes clearly two orders of magiſtrates eſtabliſhed in old Carthage; for he ſays, that among the priſoners taken at new Carthage, were two magiſtrates belonging to the body or aſſembly of old men [ἐκ τῆς Γερουσίας] ſo he calls the council of the hundred; and fifteen of the ſenate [ἐκ τῆς Συγκλήτου] (*f*) Livy mentions only the fifteen ſenators; but, in another place, he names the old men; and tells us, that they formed the moſt venerable council of the government, and had great authority in the ſenate. * *Carthaginienſes——Oratores ad pacem petendam mittunt triginta ſeniorum principes. Id erat ſanctius apud illos concilium, maximaque ad ipſum ſenatum regendum vis.*

Eſtabliſhments, tho' conſtituted with the greateſt wiſdom, and the juſteſt harmony of parts, degenerate however inſenſibly

(*e*) L. 10. p. 824. Edit. Gronov. (*f*) L. 26. n. 51. L. 30. n. 16.

* *Mr.* Rollin *might have taken notice of ſome civil officers who were eſtabliſhed at Carthage, with a power like that of the cenſors of Rome, to inſpect the manners of the citizens. The chief of theſe officers, took from Hamilcar, the father of Hannibal, a beautiful youth, named Aſdrubal, on a report that Hamilcar was more familiar with this youth than was conſiſtent with modeſty.* Erat præterea cum eo [Amilcare] adoleſcens illuſtris & formoſus Haſdrubal, quem nonnulli diligi turpius, quam par erat ab Amilcare, loquebantur—Quo factum eſt ut a præfecto morum Haſdrubal cum eo vetaretur eſſe. *Corn. Nep. in Vita Amilcaris.*

ſibly into diſorder and the moſt deſtructive licentiouſneſs. Theſe judges, who, by the lawful execution of their power were a terror to tranſgreſſors, and the great pillars of juſtice; abuſing their almoſt unlimited authority, became ſo many petty tyrants. We ſhall ſee this verified in the hiſtory of the great Hannibal, who, during his prætorſhip, after his return to Africa, employed all his credit to reform ſo horrid an abuſe; and made an authority, which before was perpetual, only annual, (g) about two hundred years from the firſt founding the tribunal of the one hundred.

Defects in the government of Carthage.

Ariſtotle, among other reflections made by him on the government of Carthage, remarks two great defects in it, both which, in his opinion, are repugnant to the views of a wiſe law-giver, and the maxims of good policy.

The firſt of theſe defects was, the inveſting the ſame perſon with different employments, which was conſidered at Carthage, as a proof of uncommon merit. But Ariſtotle thinks this practice vaſtly prejudicial to community. For, ſays this author, a man poſſeſſed but of one employment, is much more capable of acquitting himſelf well in the execution of it; becauſe affairs are then examined with greater care, and ſooner diſpatched. We never ſee, continues our author, either by ſea or land, the ſame officer commanding two different bodies, or the ſame pilot ſteering two ſhips. Beſides, the welfare of the ſtate requires, that places and preferments ſhould be divided, in order to excite an emulation among men of merit: whereas the beſtowing of them on one man, too often dazzles him by ſo diſtinguiſhing a preference; and always fills others with jealouſy, diſcontent and murmurs.

The ſecond defect taken notice of by Ariſtotle in the government of Carthage, was, that in order for a man to attain the firſt poſts, a certain eſtate was required (beſides merit and a conſpicuous birth.) By which means poverty might exclude perſons of the moſt exalted merit, which he conſiders as a great evil in a government. For then, ſays he, as virtue is wholly

(g) A. M. 3802. *Year of Carthage* 682.

wholly diſregarded, and money is all-powerful, becauſe all things are attained by it; the admiration and deſire of riches ſeize and corrupt the whole community. Add to this, that when magiſtrates and judges are obliged to pay large ſums for their employments, they ſeem to have a right to reimburſe themſelves.

There is not, I believe, one inſtance in all antiquity, to ſhew that employments, either in the ſtate or the courts of juſtice, were ſold. The expence, therefore, which Ariſtotle talks of here, to raiſe men to preferments in Carthage, muſt doubtleſs be underſtood of the preſents that were given, in order to procure the votes of the electors; a practice, as Polybius obſerves, very common at Carthage, where no kind of gain was judged a diſgrace *. It is therefore no wonder, that Ariſtotle ſhould condemn a practice whoſe conſequences, 'tis very plain, may prove fatal to a government.

But in caſe he pretended, that the chief employments of a ſtate ought to be equally acceſſible to the rich and the poor, as he ſeems to inſinuate; his opinion is refuted by the general practice of the wiſeſt republics; for theſe, without any way demeaning or aſperſing poverty, have thought that on this occaſion, the preference ought to be given to riches; becauſe it is to be preſumed, that the wealthy have received a better education, have nobler views, are more out of the reach of corruption, and leſs liable to commit baſe actions; and that even the ſtate of their affairs makes them more affectionate to the government, inclines them to maintain peace and order in it, and to ſuppreſs whatever may tend to ſedition and rebellion.

Ariſtotle, in concluding his reflections on the republic of Carthage, is much pleaſed with a cuſtom practiſed in it, *viz.* of ſending from time to time colonies into different countries; and in this manner, procuring its citizens commodious ſettlements. This provided for the neceſſities of the poor, who, equally with the rich, are members of the ſtate; and it diſcharged

* Παρὰ Καρχηδονίοις οὐδὲν αἰσχρὸν τὸ ἀνηκόντων πρὸς κέρδος. Polyb. l. 6. p. 497.

charged Carthage of multitudes of lazy indolent people, who were its diſgrace, and often proved dangerous to it: It prevented commotions and inſurrections, by thus removing ſuch perſons as commonly occaſion them; and who being ever uneaſy under their preſent circumſtances, are always ready for innovations and tumults.

SECT. IV. *Trade of Carthage, the firſt ſource of its wealth and power.*

COMMERCE, ſtrictly ſpeaking, was the occupation of Carthage, the particular object of its induſtry, and its peculiar and predominant characteriſtic. It formed the greateſt ſtrength and the chief ſupport of that commonwealth. In a word, we may affirm that the power, the conqueſts, the credit, and glory of the Carthaginians all flowed from trade. Situated in the center of the Mediterranean, and ſtretching out their arms eaſtward and weſtward, the extent of their commerce, took in all the known world; and wafted it to the coaſt of Spain, of Mauritania, of Gaul, and beyond the ſtraits and pillars of Hercules. They ſailed to all countries, in order to buy, at a cheap rate, the ſuperfluities of every nation; which, by the wants of others, became neceſſaries, and theſe they ſold to them at the deareſt rates. From Egypt the Carthaginians fetched fine flax, paper, corn, ſails and cables for ſhips: from the coaſt of the Red-Sea, ſpices, frankincenſe, perfumes, gold, pearls and precious ſtones. From Tyre and Phœnicia, purple and ſcarlet, rich ſtuffs, tapeſtry, coſtly furniture, and divers very curious and artificial works: in fine, they fetched from various countries, all things that are abſolutely neceſſary, or capable of contributing to eaſe, luxury and the delights of life. They brought back from the weſtern parts of the world, in return for the commodities carried thither, iron, tin, lead and copper: by the ſale of theſe various commodities, they enriched themſelves at the expence of all nations; and put them under a kind of contribution, which was ſo much the ſurer, as it was ſpontaneous.

In thus becoming the factors and agents of all nations, they had made themſelves lords of the ſea; the band which held the

the eaſt, the weſt, and ſouth together; and the neceſſary canal of their communication; ſo that Carthage roſe to be the common city, and the center of the trade, of all thoſe nations which the ſea ſeparated from one another.

The moſt conſiderable perſonages of the city were not aſhamed to trade. They applied themſelves to it as induſtriouſly as the meaneſt citizens; and their great wealth did not make them leſs in love with the diligence, patience and labour, which are neceſſary for the acquiring them. To this they owed their empire of the ſea, the ſplendor of their republic; their being able to diſpute for the ſuperiority with Rome itſelf; and their elevation of power, which forced the Romans to carry on a bloody and doubtful war, for upwards of forty years, in order to humble and ſubdue this haughty rival. In fine, Rome even in its triumphant ſtate, thought Carthage was not to be entirely reduced any other way, than by depriving that city of the benefit of its commerce, by which it had ſo long been enabled to reſiſt the whole ſtrength of that mighty republic.

However, it is no wonder that, as Carthage came in a manner out of the greateſt ſchool of traffick in the world, I mean Tyre, ſhe ſhould have been crowned with ſuch rapid and uninterrupted ſucceſs. The very veſſels on which its founders had been conveyed into Africa, were afterwards employed by them in their trade. They began to make ſettlements upon the coaſts of Spain, in thoſe ports where they unloaded their goods. The eaſe with which they had founded theſe ſettlements, and the conveniencies they met with, inſpired them with the deſign of conquering thoſe vaſt regions; and ſome time after, *Nova Carthago*, or New Carthage, gave the Carthaginians an empire in that country, almoſt equal to that they enjoyed in Africa.

SECT. V. *The mines of Spain, ſecond ſource of the riches and power of Carthage.*

(*b*) DIODORUS juſtly remarks, that the gold and ſilver mines found by the Carthaginians in Spain, were an inexhauſtible fund of wealth, that enabled them to ſuſtain

(*b*) Lib. 4. p. 312, &c.

ſuſtain ſuch long wars againſt the Romans. The natives had long been ignorant of theſe treaſures (at leaſt of their uſe and value) that lay concealed in the bowels of the earth. The Phœnicians firſt made the diſcovery; and, by bartering ſome wares of little value for this precious metal, which the natives ſuffered them to dig up, they amaſs'd infinite wealth. The Carthaginians improved, from their example, when they conquered that country; as did the Romans afterwards, when they had diſpoſſeſſed the latter of it.

(*i*) The labour employed to come at theſe mines, and to dig the gold and ſilver out of them, was incredibe. For the veins of theſe metals rarely appeared on the ſuperficies: they were to be ſought for, and traced through frightful depths, where very often floods of water ſtopped the miners, and ſeemed to defeat all future purſuits. But avarice is as patient in undergoing fatigues, as ingenious in finding expedients. By pumps which Archimedes had invented when in Egypt, the Romans afterwards threw up the water out of theſe kind of pits, and quite drained them. Numberleſs multitudes of ſlaves periſhed in theſe mines, which were dug to enrich their maſters, who treated them with the utmoſt barbarity; forced them by heavy ſtripes to labour, and gave them no reſpite either day or night. (*k*) Polybius, as quoted by Strabo, ſays that in his time, upwards of forty thouſand men were employed in the mines near *Nova Carthago*; and furniſhed the Romans every day with twenty-five thouſand drachms, or eight hundred fifty-nine pounds, ſeven ſhillings and ſix pence *.

We muſt not be ſurprized to ſee the Carthaginians ſoon after the greateſt defeats, ſending freſh and numerous armies again into the field, fitting out mighty fleets; and ſupporting at a great expence, for many years, wars carried on by them in far-diſtant countries. But it muſt ſurprize us to hear of the

(*i*) Diod. lib. 4. p. 312, &c. (*k*) Lib. 3. p. 147.

* 25000 *drachms*—*An Attick drachm, according to Dr. Bernard*=8 *d.* ¼ *Engliſh money, conſequently* 25000=859*l.* 7*s.* 6*d.*

the Romans doing the ſame; they whoſe revenues were very inconſiderable before thoſe great conqueſts, which ſubjected to them the moſt powerful nations; and who had no reſources, either from trade, to which they were abſolute ſtrangers; or from gold or ſilver mines, which were very rarely found in Italy, in caſe there were any; and conſequently, the expences of which muſt have ſwallowed up all the profit. The Romans, in the frugal and ſimple life they led; in their zeal for the publick welfare, and their love for their country; poſſeſſed funds which were not leſs ready or ſecure than thoſe of Carthage, but at the ſame time were far more honourable.

SECT. VI. *WAR.*

CARTHAGE muſt be conſidered as a trading, and at the ſame time a warlike republic. Its genius and the nature of its government led it to traffick; and the neceſſity the Carthaginians were under, firſt of defending their ſubjects againſt the neighbouring nations, and afterwards a deſire of extending their commerce and empire, led them to war. This double idea gives us, in my opinion, the true plan and character of the Carthaginian republic. We have already ſpoke of its commerce.

The military power of the Carthaginians conſiſted in their alliances with kings; in tributary nations, from which they drew both men and money; in ſome troops raiſed from among their own citizens; and in mercenary ſoldiers purchaſed of neighbouring ſtates, without their being obliged to levy or exerciſe them, becauſe they were already well diſciplined and inured to the fatigues of war; they making choice, in every country, of ſuch ſoldiers as had the greateſt merit and reputation. They drew, from Numidia, a nimble, bold, impetuous, and indefatigable cavalry, which formed the principal ſtrength of their armies; from the Balearian iſles, the moſt expert ſlingers in the world; from Spain, a ſtout and invincible infantry; from the coaſts of Genoa and Gaul, troops of known valour; and from Greece itſelf, ſoldiers fit for all the various operations of war; for the field or the garriſons, for beſieging or defending cities.

In

In this manner the Carthaginians ſent out at once powerful armies, compoſed of ſoldiers which were the flower of all the armies in the univerſe, without depopulating either their fields or cities by new levies; without ſuſpending their manufactures, or diſturbing the peaceable artificer; without interrupting their commerce, or weakning their navy. By venal blood they poſſeſſed themſelves of provinces and kingdoms; and made other nations the inſtruments of their grandeur and glory, with no other expence of their own, but their money; and even this furniſhed from the traffick they carried on with foreign nations.

If the Carthaginians, in the courſe of a war, ſuſtained ſome loſſes, theſe were but as ſo many foreign accidents, which only grazed, as it were, over the body of the ſtate, but did not make a deep wound, in the bowels or heart of the republic. Theſe loſſes were ſpeedily repaired, by ſums ariſing out of a flouriſhing commerce, as from a perpetual ſinew of war, by which the government was furniſhed with new ſupplies for the purchaſe of mercenary forces, who were ready at the firſt ſummons. And from the vaſt extent of the coaſts which the Carthaginians poſſeſſed, it was eaſy for them to levy in a very little time, a ſufficient number of ſailors and rowers for the working of their fleets, and to procure able pilots and experienced captains to conduct them.

But as theſe parts were fortuitouſly brought together, they did not adhere by any natural, intimate, or neceſſary tye. No common and reciprocal intereſt united them in ſuch a manner, ſo as to form a ſolid and unalterable body. Not one individual in theſe mercenary armies, wiſhed ſincerely the proſperity of the ſtate. They did not act with the ſame zeal, nor expoſe themſelves to dangers with equal reſolution, for a republic which they conſidered as foreign, and which conſequently was indifferent to them, as they would have done for their native country, whoſe happineſs conſtitutes that of the ſeveral members who compoſe it.

In great reverſes of fortune, the kings * in alliance with the Carthaginians might eaſily be detached from their intereſt,

* *As Syphax and Maſiniſſa.*

either by a jealouſy which the grandeur of a more powerful neighbour naturally gives; or from the hopes of reaping greater advantages from a new friend; or from the fear of being involved in the misfortunes of an old ally.

The tributary nations, being impatient under the weight and diſgrace of a yoke which had been forced upon their necks, greatly flattered themſelves with the hopes of finding one leſs galling in changing their maſters; or, in caſe ſervitude was unavoidable, the choice was indifferent to them, as will appear from many inſtances in the courſe of this hiſtory.

The mercenary forces, accuſtomed to meaſure their fidelity by the largeneſs or continuance of their pay, were ever ready, on the leaſt diſcontent, or the ſlighteſt expectation of a more conſiderable ſtipend, to deſert to the enemy with whom they had juſt before fought, and to turn their arms againſt thoſe who had invited them to their aſſiſtance.

Thus the grandeur of the Carthaginians being ſuſtained only by theſe foreign ſupports, was ſhaken to the very foundation when they were once taken away. And if, to this, there happened to be added an interruption of their commerce (by which only they ſubſiſted) ariſing from the loſs of a naval engagement, they imagined themſelves to be on the brink of ruin, and abandoned themſelves to deſpondency and deſpair, as was evidently ſeen at the end of the firſt Punic war.

Ariſtotle, in the treatiſe wherein he ſhews the advantages and defects of the government of Carthage, finds no fault with its keeping up none but foreign forces; it is therefore probable, that the Carthaginians did not fall into this practice till a long time after. But the rebellions which harraſſed Carthage in its later years, ought to have taught its citizens, that no miſeries are comparable to thoſe of a government which is ſupported only by foreigners; ſince neither zeal, ſecurity, or obedience can be expected from them.

But this was not the caſe of the republic of Rome. As the Romans had neither trade nor money, they were not able to hire forces, in order to puſh their conqueſts with the ſame rapidity as the Carthaginians: but then, as they procured every thing from within themſelves; and as all the parts of the ſtate were

were intimately united; they had ſurer reſources in great misfortunes than the Carthaginians. And for this reaſon, they never once thought of ſuing for peace after the battle of Cannæ, as the Carthaginians had done in a leſs imminent danger.

The Carthaginians had beſides a body of troops, (which was not very numerous) levied from among their own citizens; and this was a kind of ſchool, in which the flower of their nobility, and thoſe whoſe talents and ambition prompted them to aſpire to the firſt dignities, learned the rudiments of the art of war. From among theſe were ſelected all the general officers, who were put at the head of the different bodies of their forces, and had the chief command in their armies. This nation was too jealous and ſuſpicious to employ foreign generals. But they were not ſo diſtruſtful of their own citizens as Rome and Athens; for the Carthaginians, at the ſame time that they inveſted them with great power, did not guard againſt the abuſe they might make of it, in order to oppreſs their country. The command of armies was neither annual, nor limited to any time, as in the two republics above mentioned. Many generals held their commiſſions for a great number of years, either till the war or their lives ended; tho' they were ſtill accountable to the commonwealth for their conduct; and liable to be recalled, whenever a real overſight, a misfortune, or the ſuperior intereſt of a cabal, furniſhed an opportunity for it.

SECT. VII. *Arts and ſciences.*

IT cannot be ſaid that the Carthaginians renounced entirely the glory which reſults from ſtudy and knowledge. The ſending of Maſiniſſa, ſon of a powerful king *, thither for education, gives us room to believe, that Carthage was provided with an excellent ſchool. (*m*) The great Hannibal, who in all reſpects was an ornament to that city, was not unacquainted with polite literature, as will be ſeen hereafter. (*n*) Mago, another very celebrated general, did as much

 honour

(*m*) Nepos in vita Annibalis. (*n*) Cic. l. 1. de orat. n. 249. Plin. l. 18. c. 3.

* *King of the Maſſylians in Africk.*

honour to Carthage by his pen, as by his victories. He wrote twenty-eight volumes upon husbandry, which the Roman senate had in such esteem, that after the taking of Carthage, when they presented the African princes with the libraries found there (another proof that learning was not entirely banished from Carthage) they gave orders to have these books translated into Latin *, tho' Cato had before written books on that subject. (o) There is still extant a Greek version of a treatise drawn up by Hanno in the Punic tongue, relating to a voyage he made, (by order of the senate) with a considerable fleet round Africa, for the settling of different colonies in that part of the world. This Hanno is believed to be more ancient, than that person of the same name, who lived in the time of Agathocles.

(p) Clitomachus, called, in the Punic language, Asdrubal, was a great philosopher. He succeeded the famous Carneades, whose disciple he had been; and maintained, in Athens, the honour of the academic sect. † Cicero says, that he was a more sensible man, and fonder of study than the Carthaginians generally are. (q) He composed several books, in one of which he drew a piece to console the unhappy citizens of Carthage, who, by the ruin of their city, were reduced to slavery.

I might rank among, or rather place at the head of, the writers who have adorned Africa with their compositions, the celebrated Terence; himself being singly capable of reflecting infinite honour on his country by the fame of his productions, if, on this account, Carthage, the place of his birth, ought not to be less considered as his country than Rome, where he was educated, and acquired that purity of style, that delicacy and

(o) Voss. de hist. Gr. l. 4. p. 328. Diog. Laert. in Clitom. l. 3. n. 54.

(p) Plut. de fort. Alex.

(q) Tusc. Quæst. l. 3. n. 54.

* *These books were writ by Mago in the Punic language, and translated into Greek by Cassius Dionysius of Utica, from whose version we may probably suppose, the Latin was made.*

† Clitomachus, homo & acutus ut Pœnus & valdè studiosus ac diligens. *Academ. Quæst.* l. 4. n. 98.

and elegance, which have gained him the admiration of all ſucceeding ages. (r) It is ſuppoſed, that he was carried off when an infant, or at leaſt very young, by the Numidians in their incurſions into the Carthaginian territories; during the war carried on between theſe two nations, from the concluſion of the ſecond, to the beginning of the third Punic war. He was ſold a ſlave to Terentius Lucanus, a Roman ſenator, who, after giving him an excellent education, gave him his liberty, and called him by his own name, as was then the cuſtom. He was united in a very ſtrict friendſhip with the ſecond Scipio Africanus, and Lælius; and it was a common report at Rome, that he had the aſſiſtance of theſe two great men in compoſing his pieces. The poet, ſo far from endeavouring to ſtifle a report ſo advantageous to him, made a merit of it. Only ſix of his comedies are extant. Some authors, according to Suetonius, (the writer of his life) ſay, that in his return from Greece, whither he had made a voyage, he loſt a hundred and eight comedies tranſlated from Menander, and could not ſurvive an accident which muſt naturally afflict him in a ſenſible manner; but this incident is not very well founded. However this be, he died in the year of Rome 594, under the conſulſhip of Cneius Cornelius Dolabella, and M. Fulvius, aged thirty-five years, and conſequently was born *anno* 560.

It muſt yet be confeſſed, notwithſtanding all we have ſaid, that there ever was a great ſcarcity of learned men in Carthage, ſince it ſcarce furniſhed three or four writers of reputation in upwards of ſeven hundred years. Although the Carthaginians held a correſpondence with Greece and the moſt civilized nations, yet this did not excite them to borrow their learning, as being foreign to their views of trade and commerce. Eloquence, poetry, hiſtory, ſeem to have been little known among them. A Carthaginian philoſopher was conſidered as a ſort of prodigy by the learned. What then would an aſtronomer or a geometrician have been thought? I know not in what reputation phyſick, which is ſo advantageous to life, was at Carthage; or the civil law, ſo neceſſary to ſociety.

As

(r) Suet. in vit. Terent.

As works of wit were generally had in ſo much diſregard, the education of youth muſt neceſſarily have been very imperfect and unpoliſhed. In Carthage, the ſtudy and knowledge of youth were for the moſt part confined to writing, arithmetick, book-keeping, and the buying and ſelling goods, in a word, to whatever related to traffick. But polite learning, hiſtory, and philoſophy, were in little repute among them. Theſe were, in later years, even prohibited by the laws, which expreſly forbid any Carthaginian to learn the Greek tongue, leſt it might qualify them for carrying on a dangerous correſpondence with the enemy, either by letter or word of mouth *.

Now what could be expected from ſuch a caſt of mind? Accordingly, there was never ſeen among them, that elegance of behaviour, that eaſe and complacency of manners, and thoſe ſentiments of virtue, which are generally the fruits of a liberal education in all civilized nations. The ſmall number of great men, which this nation has produced, muſt therefore have owed their merit to the felicity of their genius, to the ſingularity of their talents, and a long experience, without any great aſſiſtance from inſtruction. Hence it was, that the merit of the greateſt men of Carthage, was ſullied by great failings, low vices, and cruel paſſions; and it is rare to meet with any conſpicuous virtue among them, without ſome blemiſh; with any virtue of a noble, generous, and amiable kind, and ſupported by clear and laſting principles, ſuch as is every where found among the Greeks and Romans. The reader will perceive, that I here ſpeak only of the heathen virtues,

* Factum ſenatus-conſultum ne quis poſtea Carthaginienſis aut literis Græcis aut ſermoni ſtuderet; ne aut loqui cum hoſte, aut ſcribere ſine interprete poſſet. *Juſtin.* l. 20. c. 5. *Juſtin aſcribes the reaſon of this law, to a treaſonable correſpondence between one Suniatus, a powerful Carthaginian, and Dionyſius the tyrant of Sicily; the former, by letters written in Greek (which afterwards fell into the hands of the Carthaginians) having informed the tyrant of the war deſigned againſt him by his country; out of hatred to Hanno the general, to whom he was an enemy.*

virtues, and agreeable to the idea which the Pagans entertained of them.

I meet with as few monuments of their ſkill in arts of a leſs noble and neceſſary kind, as painting and ſculpture. I find, indeed, that they had plundered the conquered nations of a great many works in both theſe kinds; but it does not appear that they themſelves had produced many.

From what has been ſaid, one cannot help concluding, that traffick was the predominant inclination, and the peculiar characteriſtic of the Carthaginians; that it formed, in a manner, the baſis of the ſtate, the ſoul of the commonwealth, and the grand ſpring which gave motion to all their enterprizes. The Carthaginians, in general, were ſkilful merchants; employed wholly in traffick; excited ſtrongly by the deſire of gain, and eſteeming nothing but riches; directing all their talents, and placing their chief glory in amaſſing them, though at the ſame time they ſcarce knew the uſe for which they were deſigned, or how to uſe them in a noble or worthy manner.

SECT. VIII. *The character, manners, and qualities of the Carthaginians.*

IN the enumeration of the various qualities which Cicero * aſſigns to different nations, as their diſtinguiſhing characteriſtics, he declares that of the Carthaginians to be craft, ſkill, addreſs, induſtry, cunning, *calliditas*; which doubtleſs appeared in war, but was ſtill more conſpicuous in the reſt of their conduct; and this was joined to another quality that bears a very near relation to it, and is ſtill leſs reputable. Craft and cunning lead naturally to lying, hypocriſy, and breach of faith; and theſe, by accuſtoming the mind inſenſibly to be leſs ſcrupulous with regard to the choice of the means for compaſſing its deſigns, prepare it for the baſeſt frauds and the moſt perfidious actions. This was alſo one of the characteriſtics of the

* Quam volumus licet ipſi nos amemus, tamen nec numero Hiſpanos, nec robore Gallos, nec calliditate Pœnos, ſed pietate ac religione, &c. omnes gentes nationeſque ſuperavimus. *De Aruſp. Reſp.* n. 19.

the Carthaginians *; and it was ſo notorious, that to ſignify any *remarkable diſhoneſty*, it was uſual to call it *Punic honour*, *fides Punica*; and to denote a *knaviſh, deceitful mind*, no expreſſion was thought more proper and emphatical than this, a *Carthaginian mind*, *Punicum ingenium*.

An exceſſive thirſt for, and an immoderate love of profit, generally gave occaſion in Carthage to the committing baſe and unjuſt actions. One ſingle example will prove this. In the time of a truce, granted by Scipio, to the earneſt intreaties of the Carthaginians; ſome Roman veſſels, being drove by a ſtorm on the coaſts of Carthage, were ſeized by order of the ſenate and people †, who could not ſuffer ſo tempting a prey to eſcape them. They were reſolved to get money, though the manner of acquiring it were ever ſo ſcandalous. ‡ The inhabitants of Carthage, even in St. Auſtin's time, (as that father informs us) ſhowed on a particular occaſion, that they ſtill retained part of this characteriſtic.

(*s*) But theſe were not the only blemiſhes and faults of the Carthaginians. They had ſomething auſtere and ſavage in their diſpoſition and genius, a haughty and imperious air, a ſort of ferocity, which, in its firſt ſtarts, was deaf to either reaſon or remonſtrances, and plunged brutally into the utmoſt exceſſes

(*s*) Plut. de ger. Rep. p. 799.

* Carthaginienſis fraudulenti & mendaces—multis & variis mercatorum advenarumque ſermonibus ad ſtudium fallendi quæſtûs cupiditate vocabantur. *Cic. orat. 2. in Rull.* n. 94.

† Magiſtratus ſenatum vocare, populus in curiæ veſtibulo fremere, ne tanta ex oculis manibuſque amitteretur præda. Conſenſum eſt ut, &c. *Liv.* l. 30. n. 24.

‡ *A mountebank had promiſed the citizens of Carthage, to diſcover to them their moſt ſecret thoughts, in caſe they would come, on a day appointed, to hear him. Being all met, he told them, they were deſirous to buy cheap, and ſell dear. Every man's conſcience pleaded guilty to the charge; and the mountebank was diſmiſſed with applauſe and laughter.* Vili vultis emere, & carè vendere; in quo dicto leviſſimi ſcenici omnes tamen conſcientias invenerunt ſuas, eique vera & tamen improviſa dicenti admirabili favore plauſerunt. *S. Auguſt.* l. 13. *de Trinit.* c. 3.

exceſſes of violence. The people, cowardly and groveling under apprehenſions, were fiery and cruel in their tranſports; at the ſame time that they trembled under their magiſtrates, they were dreaded in their turn, by their miſerable vaſſals. In this we ſee the difference which education makes between one nation and another. The Athenians, whoſe city was always conſidered as the centre of learning, were naturally jealous of their authority, and difficult to govern; but ſtill, a fund of good nature and humanity made them compaſſionate the misfortunes of others, and be indulgent to the errors of their leaders. Cleon one day deſired the aſſembly, in which he preſided, to break up; becauſe, as he told them, he had a ſacrifice to offer, and friends to entertain. The people only laughed at the requeſt, and immediately ſeparated. Such a liberty, ſays Plutarch, at Carthage, would have coſt a man his life.

(*t*) Livy makes a like reflection with regard to Terentius Varro. That general, being returned to Rome after the battle of Cannæ, which had been loſt by his ill conduct, was met by perſons of all orders of the ſtate, at ſome diſtance from Rome; and thanked by them, for his not having deſpaired of the commonwealth; who, ſays the hiſtorian, had he been a general of the Carthaginians, muſt have expected the moſt ſevere puniſhment. *Cui, ſi Carthaginienſium ductor fuiſſet, nihil recuſandum ſuplicii foret.* Indeed a court was eſtabliſhed at Carthage, where the generals were obliged to give an account of their conduct; and they all were made reſponſible for the events of war. Ill ſucceſs was puniſhed there as a crime againſt the ſtate; and whenever a general loſt a battle, he was almoſt ſure, at his return, of ending his life upon a gibbet. Such was the furious, cruel, and barbarous diſpoſition of the Carthaginians, who were always ready to ſhed the blood of their citizens as well as of foreigners. The unheard-of tortures which they made Regulus ſuffer, are a manifeſt proof of this aſſertion; and their hiſtory will furniſh us with ſuch inſtances of it, as are not to be read without horror.

(*t*) Lib. 22. n. 61.

PART

PART THE SECOND.

The HISTORY *of the* CARTHAGINIANS.

THE interval of time between the foundation of Carthage and its ruin, included ſeven hundred years, and may be divided into two parts. The firſt, which is much the longeſt, and the leaſt known, (as is ordinary with the beginnings of all ſtates) extends to the firſt Punic war, and takes up five hundred and eighty-two years. The ſecond, which ends at the deſtruction of Carthage, contains but an hundred and eighteen years.

CHAPTER I.

The foundation of Carthage, and its progreſs till the time of the firſt Punic war.

CARTHAGE in Africa was a colony from Tyre, the moſt renowned city at that time for commerce in the world. Tyre had long before tranſplanted another colony into that country, which built Utica *, made famous by the death of the ſecond Cato, who for this reaſon is generally called Cato Uticenſis.

Authors diſagree very much with regard to the æra of the foundation of Carthage †. It is a difficult matter, and not very

* Utica & Carthago ambæ inclytæ, ambæ à Phœnicibus conditæ; illa fato Catonis inſignis, hæc ſuo. *Pompon. Mel.* c. 67. *Utica and Carthage, both famous, and both built by Phœnicians; the firſt renowned by Cato's fate, the laſt by its own.*

† *Our countryman Howel endeavours to reconcile the three different accounts of the foundation of Carthage, in the following manner. He ſays that the town conſiſted of three parts, viz. Cothon, or the port and buildings adjoining to it, which he ſuppoſes to have been firſt built;*

very material, to reconcile them; at leaſt, agreeable to the plan laid down by me; it is ſufficient to know, within a few years, the time in which the city was built.

(*u*) Carthage exiſted a little above ſeven hundred years. It was deſtroyed under the conſulate of Cn. Lentulus, and L. Mummius, the 603d year of Rome, 3859th of the world, and 145 before Chriſt. The foundation of it may therefore be fixed at the year of the world 3158, when Joaſh was king of Judah, 98 years before the building of Rome, and 846 before our Saviour.

(*x*) The foundation of Carthage is aſcribed to Eliſa a Tyrian princeſs, better known by the name of Dido. Ithobal, king of Tyre, and father of the famous Jezabel, called in ſcripture Ethbaal, was her great grandfather. She married her near relation Acerbas, called otherwiſe Sicharbas and Sichæus, an extremely rich prince, and Pygmalion king of Tyre was her brother. This prince having put Sichæus to death, in order that he might have an opportunity to ſeize his immenſe treaſures; Dido eluded the cruel avarice of her brother, by withdrawing ſecretly with all her dead huſband's poſſeſſions. After having long wandered, ſhe at laſt landed on the coaſt of the Mediterranean, in the gulph where Utica ſtood, and in the country of Africa, properly ſo called, diſtant almoſt fifteen * miles from Tunis, ſo famous, at this time, for its corſairs; and there ſettled with her few followers, after

(*u*) Liv. Epit. l. 51. App. de bello Pun. p. 1.

(*x*) Juſtin. l. 18. c. 4, 5, 6. Strab. l. 17. p. 832. Paterc. l. 1. c. 6.

built; Megara, built next, and in reſpect of Cothon, called the New Town, or Karthada; and Byrſa, or the citadel, built laſt of all, and probably by Dido.

Cothon, to agree with Appian, was built fifty years before the taking of Troy; Megara, to correſpond with Euſebius, was built an hundred ninety-four years later; Byrſa, to agree with Menander (cited by Joſephus) was built an hundred ſixty-ſix years after Megara.

* 120 *Stadia.* Strab. l. 14. p. 687.

after having purchaſed ſome lands from the inhabitants of the country *.

Many of the neighbouring people, invited by the proſpect of lucre, repaired thither to ſell to theſe foreigners the neceſſaries of life; and ſhortly after incorporated themſelves with them. Theſe inhabitants who had been thus gathered from different places, ſoon grew very numerous. The citizens of Utica conſidering them as their countrymen, and as deſcended from the ſame common ſtock, deputed envoys with very conſiderable preſents, and exhorted them to build a city in the place where they had firſt ſettled. The natives of the country, from the eſteem and reſpect frequently ſhewn to ſtrangers, made them the like offers. Thus all things conſpiring with Dido's views, ſhe built her city, which was appointed to pay an annual tribute to the Africans for the ground it ſtood upon; and called Carthada †, or Carthage, a name, that, in the Phœnician and Hebrew tongues (which have a great affinity) ſignifies the New City. It is ſaid that when the foundations were dug, a horſe's head was found, which was thought a good omen, and a preſage of the future warlike genius of that people ‡.

This

* *Some authors ſay, that Dido put a trick on the natives, by deſiring to purchaſe of them, for her intended ſettlement, only ſo much land as an ox's hide would encompaſs. The requeſt was thought too moderate to be denied. She then cut the hide into the ſmalleſt thongs; and, with them, encompaſſed a large tract of ground, on which ſhe built a citadel called Byrſa, from the hide. But this tale of the thongs is generally exploded by the learned; who obſerve, that the Hebrew word* Boſra, *which ſignifies a fortification, gave riſe to the Greek word* Byrſa, *which is the name of the citadel of Carthage.*

† *Kartha Hadath or Hadtha.*

‡ Effodêre loco ſignum, quod regia Juno
Monſtrârat, caput acris equi; nam ſic fore bello
Egregiam, & facilem victu per ſecula gentem.

Virg. Æn. l. 1. v. 447.

The Tyrians landing near this holy ground,
And digging here, a proſperous omen found;

From

This princeſs was afterwards courted by Iarbas king of Getulia, and threatned with a war in caſe of refuſal. Dido, who had bound herſelf by an oath not to conſent to a ſecond marriage, being incapable of violating the faith ſhe had ſworn to Sichæus, deſired time for deliberation, and for appeaſing the manes of her firſt huſband by ſacrifice. Having therefore ordered a pile to be raiſed, ſhe aſcended it; and drawing out a dagger ſhe had concealed under her robe, ſtabbed herſelf with it *.

Virgil has made a great alteration in this hiſtory, by ſuppoſing that Æneas, his hero, was cotemporary with Dido, though there was an interval of near three centuries between the one and the other; the æra of the building of Carthage being fixed three hundred years lower than the deſtruction of Troy.

From under earth a courſer's head they drew,
Their growth and future fortune to foreſhew:
This fated ſign their foundreſs Juno gave,
Of a ſoil fruitful, and a people brave. DRYDEN.

* *The ſtory, as it is told more at large in Juſtin,* (l. 18. c. 6.) *is this*——*Iarbas, king of the Mauritanians, ſending for ten of the principal Carthaginians, demanded Dido in marriage, threatning to declare war againſt her in caſe of a refuſal; the embaſſadors being afraid to deliver the meſſage of Iarbas, told her,* (*with* Punic honeſty) that he wanted to have ſome perſon ſent him, who was capable of civilizing and poliſhing himſelf and his Africans; but that there was no poſſibility of finding any Carthaginian, who would be willing to quit his native place and kindred, for the converſation of Barbarians, who were as ſavage as the wildeſt beaſts. *Here the queen with indignation interrupting them, and aſking,* If they were not aſhamed to refuſe living in any manner, which might be beneficial to their country, to which they owed even their lives? *They then delivered the king's meſſage; and bid her* Set them a pattern, and ſacrifice herſelf to her country's welfare. *Dido being thus enſnared, called on Sichæus with tears and lamentations, and anſwered;* That ſhe would go where the fate of her city called her. *At the expiration of three months, ſhe aſcended the fatal pile; and with her laſt breath told the ſpectators, that ſhe was going to her huſband as they had ordered her.*

Troy. This liberty is very excuſable in a poet, who is not tied to the ſcrupulous accuracy of an hiſtorian; we admire, with great reaſon, the judgment he has ſhewn in his plan, when, to affect the Romans the more, (for whom he wrote) with his ſubject, he has the art of introducing into it the implacable hatred which ſubſiſted between Carthage and Rome, and ingeniouſly deduces the original of it from the very remote foundation of thoſe two rival cities.

Carthage, whoſe beginnings, as we have obſerved, were very weak, grew larger by inſenſible degrees, where it was founded. But its dominion was not long confined to Africa. The inhabitants of this ambitious city extended their conqueſts into Europe, by invading Sardinia, ſeizing a great part of Sicily, and reducing almoſt all Spain; and having ſent powerful colonies every where, they enjoyed the empire of the ſeas for more than ſix hundred years; and formed a ſtate which was able to diſpute pre-eminence with the greateſt empires of the world, by their wealth, their commerce, their numerous armies, their formidable fleets, and above all, by the courage and ability of their captains. The dates and circumſtances of many of theſe conqueſts are little known. I ſhall take but a tranſient notice of them, in order to enable my readers to form ſome idea of the countries, which will be often mentioned in the courſe of this hiſtory.

Conqueſts of the Carthaginians in Africa.

(*y*) The firſt wars made by the Carthaginians, were to free themſelves from the annual tribute which they had engaged to pay the Africans, for the land theſe had permitted them to ſettle in. This conduct does them no honour, as the ſettlement was granted them, upon condition of their paying a tribute. One would be apt to imagine, that they were deſirous of covering the obſcurity of their original, by aboliſhing this proof of it. But they were not ſucceſsful on this occaſion. The Africans had juſtice on their ſide, and they proſpered accordingly, the war being terminated by the payment of the tribute.

(*z*) The Carthaginians afterwards carried their arms againſt the

(*y*) Juſtin. l. 19. c. 1. (*z*) Id. c. 2.

the Moors and Numidians, and won conqueſts from both. Being now emboldened by theſe happy ſucceſſes, they ſhook off entirely the tribute which gave them ſo much uneaſineſs *, and poſſeſſed themſelves of a great part of Africa.

(*a*) About this time there aroſe a great diſpute between Carthage and Cyrene, on account of their reſpective limits. Cyrene was a very powerful city, ſituated on the Mediterranean, towards the greater Syrtis, and had been built by Battus the Lacedæmonian.

It was agreed on each ſide, that two young men ſhould ſet out at the ſame time, from either city; and that the place of their meeting ſhould be the common boundary of both ſtates. The Carthaginians (theſe were two brothers named Philæni) made the moſt haſte; and their antagoniſts pretending that foul play had been uſed; and that theſe two brothers abovementioned had ſet out before the time appointed, refuſed to ſtand to the agreement, unleſs the two brothers (to remove all ſuſpicion of their unfair dealing) would conſent to be buried alive in the place where they had met. They acquieſced with the propoſal, and the Carthaginians erected, on that ſpot, two altars to their memories, and paid them divine honours in their city; and from that time, the place was called the altars of the Philæni, Aræ Philænorum †, and ſerved as the boundary of the Carthaginian empire, which extended from thence to the pillars of Hercules.

Conqueſts of the Carthaginians in Sardinia, &c.

Hiſtory does not inform us exactly, either of the time when the Carthaginians entered Sardinia, or of the manner they got poſſeſſion of it. (*b*) This iſland was of great uſe

(*a*) Salluſt. de bello Jugurth. n. 77. Valer. Max. l. 5. c. 6. (*b*) Strab. l. 5. p. 224. Diod. l. 5. p. 296.

* Afri compulſi ſtipendium urbis conditæ Carthaginienſibus remittere. *Juſtin.* l. 19. c. 2.

† *Theſe pillars were not ſtanding in Strabo's time. Some geographers think Arcadia to be the city which was antiently called Philænorum Aræ; but others believe it was Naina or Tain, ſituated a little weſt of Arcadia, in the gulph of Sidra.*

to them; and, during all their wars, ſupplied them abundantly with proviſions. It is ſeparated from Corſica by a ſtrait about three leagues over. The metropolis of the ſouthern and moſt fertile part of it, was Caralis or Calaris, now called Cagliari. On the arrival of the Carthaginians, the natives withdrew to the mountains in the northern parts of the iſland, which are almoſt inacceſſible, and whence the enemy could not diſlodge them.

The Carthaginians ſeized likewiſe on the Baleares, now called Majorca and Minorca. Port Magon, in the latter iſland, was ſo called from Mago a Carthaginian general, who firſt made uſe of, and fortified it. (*c*) It is not known who this Mago was; but 'tis very probable that he was Hannibal's brother. This harbour is, at this day, one of the moſt conſiderable in the Mediterranean.

(*d*) Theſe iſles furniſhed the Carthaginians with the moſt expert ſlingers in the world, who did them great ſervice in battles and ſieges. They ſlung large ſtones of above a pound weight; and ſometimes threw leaden bullets * with ſo much violence, that they would pierce even the ſtrongeſt helmets, ſhields and cuiraſſes; and were ſo dextrous in their aim, that they ſcarce ever miſſed the blow. The inhabitants of theſe iſlands were accuſtomed, from their infancy, to handle the ſling; for which purpoſe their mothers placed, on the bough of a high tree, the piece of bread deſigned for their children's breakfaſt, who were not allowed a morſel till they had brought it down with their ſlings. (*e*) From this practice theſe iſlands were called Baleares and Gymnaſiæ by the Greeks; becauſe the inhabitants uſed to exerciſe themſelves ſo early in ſlinging of ſtones †.

Conqueſts

(*c*) Liv. l. 28. n. 37. & l. 19. p. 742. Liv. loco citato.

(*d*) Diod. l. 5. n. 298.

(*e*) Strab. l. 3. p. 167.

* Liqueſcit excuſſa glans fundâ, & attritu aëris, velut igne, diſtillat; i. e. *The ball when thrown from the ſling, diſſolves; and, by the friction of the air, runs as if it was melted by fire.* Senec. Nat. Quæſt. l. 2. c. 57.

† *Bochart derives the name of theſe*

Conquests of the Carthaginians in Spain.

Before I enter on the relation of these conquests, I believe it will be proper to give my readers some idea of Spain.

(*f*) Spain is divided into three parts, Bœtica, Lusitania, Tarraconia.

Bœtica, so called from the river Bœtis (*g*), was the southern division of it, and comprehended the present kingdom of Granada, Andalusia, part of new Castile, and Estremadura. Cadiz, called by the antients Gades and Gadira, is a town situated in a small island of the same name, on the western coast of Andalusia, about nine leagues from Gibraltar. (*h*) 'Tis well known that Hercules extending his conquests to this

(*f*) Cluver. l. 2. c. 2. (*g*) Guadalquivir. (*h*) Strabo, l. 3. p. 171.

these islands from two Phœnician words Baal-jare, or master in the art of slinging. This strengthens the authority of Strabo, viz. that the inhabitants learnt their art from the Phœnicians, who were once their masters. Σφενδονῆται ἄριστοι λέγονται ——— ἐξότε Φοίνικες κατέσχον τὰς νήσους. *And this is still more probable, when we consider that both the Hebrews and Phœnicians excelled in this art. The Balearian slings would annoy an enemy either near at hand, or at a distance. Every slinger carried three of them in war. One hung from the neck, a second from the waist, and a third was carried in the hand. To this give me leave to add two more observations (foreign indeed to the present purpose, but relating to these islands) which I hope will not be unentertaining to the reader. The first is, that these islands were once so infested with rabbits, that the inhabitants of it applied to Rome, either for aid against them, or otherwise desired new habitations,* ἐκβάλλεσθαι γὰρ ὑπὸ τῶν ζώων τούτων, *those creatures having ejected them out of their old ones.* Vide Strab. Plin. l. 8, c. 55. *The second observation is, that these islanders were not only expert slingers, but likewise excellent swimmers; which they are to this day, by the testimony of our countryman* Biddulph, *who, in his travels, informs us, that being becalmed near these islands, a woman swam to him out of one of them, with a basket of fruit to sell.*

this place, halted, from the ſuppoſition that he was come to the extremity of the world. He here erected two pillars, as monuments of his victories, purſuant to the cuſtom of that age. The place has always retained the name, tho' time has quite deſtroyed theſe pillars. Authors are divided in opinion, with regard to the place where theſe pillars were erected. (*i*) Bœtica was the moſt fruitful, the wealthieſt and moſt populous part of Spain. It contained two hundred cities, and was inhabited by the Turdetani, or Turduli. On the banks of the Bœtis ſtood three large cities, Caſtulo towards the ſource, Corduba lower down, the native place of Lucan and the two Senecas; laſtly Hiſpalis (*k*).

Luſitania is bounded on the weſt by the Ocean, on the north by the river Durius (*l*), and on the ſouth by the river Anas (*m*). Between theſe two rivers is the Tagus. Luſitania was what is now called Portugal, with part of old and new Caſtile.

Tarraconia comprehended the reſt of Spain, that is, the kingdoms of Murcia and Valentia, Catalonia, Arragon, Navarre, Biſcay, the Aſturias, Gallicia, the kingdom of Leon, and the greateſt part of the two Caſtiles. Tarraco (*n*) a very conſiderable city, gave its name to that part of Spain. Pretty near it lay Barcino (*o*). Its name makes it conjectured that it was built by Barcha, father of the great Hannibal. The moſt renowned nations of Tarraconia, were the Celtiberi, beyond the river Iberus (*p*); the Cantabri, where Biſcay now lies; the Carpetani, whoſe capital was Toledo; the Ovitani, &c.

Spain, abounding with mines of gold and ſilver, and peopled with a martial race of men, had ſufficient to excite both the avarice and ambition of the Carthaginians, who were more of mercantile than of a warlike diſpoſition, even from the genius and conſtitution of their republick. They doubtleſs knew that their Phœnician anceſtors, (as (*q*) Dio-

(*i*) Strabo, p. 139—142. (*k*) Seville. (*l*) Duero. (*m*) Guadiana. (*n*) Tarragona. (*o*) Barcelona. (*p*) Ebro. (*q*) L. 5. p. 312.

Diodorus relates) taking advantage of the happy ignorance of the Spaniards, with regard to the immenſe riches which were hid in the bowels of their lands, firſt took from them theſe precious treaſures, in exchange for commodities of the loweſt value. They likewiſe foreſaw, that if they could once ſubdue this country, it would furniſh them abundantly with well-diſciplin'd troops for the conqueſt of other nations, as actually happened.

(r) The occaſion of the Carthaginians firſt landing in Spain, was to aſſiſt the inhabitants of Cadiz, who were invaded by the Spaniards. That city, as well as Utica and Carthage, was a colony of Tyre, and even more antient than either of them. The Tyrians having built it, eſtabliſhed there the worſhip of Hercules; and erected in his honour, a magnificent temple, which became famous in after-ages. The ſucceſs of this firſt expedition of the Carthaginians, made them deſirous of carrying their arms into Spain.

It is not exactly known, in what period they entered Spain, nor how far they extended their firſt conqueſts. It is probable that theſe were ſlow in the beginning, as the Carthaginians had to do with very warlike nations, who defended themſelves with great reſolution and courage. Nor could they ever have accompliſhed their deſign, as (s) Strabo obſerves, had the Spaniards (united in a body,) formed but one ſtate, and mutually aſſiſted one another. But as every canton, every people were entirely detached from their neighbours, and had not the leaſt correſpondence with them, the Carthaginians were forced to ſubdue them one after another. This circumſtance occaſioned, on one hand their ruin; and on the other, protracted the war, and made the conqueſts of the country much more difficult *; accordingly it has been obſerved, that tho' Spain was the firſt province which the Romans invaded on the continent, it was the laſt

(r) Juſtin. l. 44. c. 5. Diod. l. 5. p. 300. (s) L. 3. p. 158.

* *Such a diviſion of Britain retarded, and at the ſame time facilitated the conqueſt of it to the Romans.* Dum ſinguli pugnant univerſi vincuntur. *Tacit.*

laſt they ſubdued †; and was not entirely ſubjected to their power, till after having made a vigorous oppoſition for upwards of two hundred years.

It appears from the accounts given by Polybius and Livy, of the wars of Hamilcar, Aſdrubal and Hannibal in Spain, which will ſoon be mentioned; that the arms of the Carthaginians had not made any conſiderable progreſs in that country, till this period, and that the greateſt part of Spain was then unconquered. But in twenty years time they compleated the conqueſt of almoſt the whole country.

(*t*) At the time that Hannibal ſet out for Italy, all the coaſt of Africa, from the Philænorum Aræ, (by the greater Syrtis,) to the pillars of Hercules, was ſubject to the Carthaginians. Paſſing thro' the ſtraits, they had conquered all the weſtern coaſt of Spain, along the ocean, as far as the Pyrenean hills. The coaſt which lies on the Mediterranean, had been almoſt wholly ſubdued by them; and 'twas there they had built Carthagena; and they were maſters of all the country, as far as the river Iberus, which bounded their dominions. Such was at that time, the extent of their empire. In the center of the country, ſome nations had indeed held out againſt all their efforts, and could not be ſubdued by them.

Conqueſts of the Carthaginians in Sicily.

The wars which the Carthaginians carried on in Sicily are more known. I ſhall here relate thoſe which were waged from the reign of Xerxes, who firſt prompted the Carthaginians to carry their arms into Sicily, till the firſt Punic war. This takes up near two hundred and twenty years, viz. from the year of the world 3520 to 3738. At the breaking out of theſe wars, Syracuſe, the moſt conſiderable as well as moſt powerful city of Sicily, had inveſted Gelon, Hiero, and Thraſybulus (three brothers who ſucceeded

(*t*) Polyb. l. 3. p. 192. l. 1. p. 9.

† Hiſpania prima Romanis inita Provinciarum quæ quidem continentis ſint, poſtrema omnium perdomita eſt. *Liv.* l. 28. n. 12.

ed one another) with a ſovereign power. After their deaths, a democracy or popular government was eſtabliſhed in that city, and ſubſiſted above ſixty years. From this time, the two Dionyſius's, Timoleon and Agathocles, bore the ſway in Syracuſe. Pyrrhus was afterwards invited into Sicily, but he kept poſſeſſion of it only a few years. Such was the government of Sicily during the wars, of which I am going to treat. They will give us great light with regard to the power of the Carthaginians, at the time that they began to be engaged in war with the Romans.

Sicily is the largeſt and moſt conſiderable iſland in the mediterranean. It is of a triangular form, and for that reaſon was called Trinacria and Triquetra. The eaſtern ſide, which faces the Ionian or Grecian ſea, extends from cape Pachinum (*u*) to Pelorum (*x*). The moſt celebrated cities on this coaſt are Syracuſe, Tauromenium and Meſſana. The northern coaſt, which looks towards Italy, reaches from cape Pelorum to cape Lilybæum (*y*). The moſt noted cities on this coaſt are Mylæ, Hymera, Panormus, Eryx, Motya, Lilybæum. The ſouthern coaſt, which lies oppoſite to Africa, extends from cape Lilybæum to Pachynum. The moſt remarkable cities on this coaſt are Selinus, Agrigentum, Gela and Camarina. This iſland is ſeparated from Italy by a ſtrait, which is about a mile and a half over, and called the Faro or ſtrait of Meſſina. (*z*) The paſſage from Lilybæum to Africa is but 1500 furlongs, that is, about ſeventy-five leagues.

(*a*) The period in which the Carthaginians firſt carried their arms into Sicily is not exactly known. All we are certain of is, that they were already poſſeſſed of ſome part of it, at the time that they entered into a treaty with the Romans; the ſame year that the kings were expelled, and conſuls appointed in their room, viz. twenty-eight years before Xerxes invaded Greece. This treaty, which is the firſt we find mentioned

(*u*) Paſſaro. (*x*) Il Faro. (*y*) Capo Boéo. (*z*) Strabo, l. 6. p. 267. (*a*) A. M. 3501. Carthage, 343. Rome, 245. Ant. J. C. 503. Polyb. l. 3. p. 245. & ſeq. Edit. Gronov.

tioned to have been made between theſe two nations, ſpeaks of Africa and Sardinia as poſſeſſed by the Carthaginians; whereas the conventions, with regard to Sicily, relate only to thoſe parts of the iſland which were ſubject to them. By this treaty it is expreſsly ſtipulated, that neither the Romans nor their allies ſhall ſail beyond the fair Promontory *, which was very near Carthage; and that ſuch merchants, as ſhall reſort to this city for traffick, ſhall pay only certain duties as are ſettled in it (*b*).

It appears by the ſame treaty, that the Carthaginians were particularly careful to exclude the Romans from all the countries ſubject to them; as well as from the knowledge of what was tranſacting in them: as tho' the Carthaginians, even at that time, took umbrage at the riſing power of the Romans; and already harboured in their breaſts the ſecret ſeeds of the jealouſy and diffidence, that were one day to burſt out in long and cruel wars, and which nothing could extinguiſh but the ruin of one of the contending powers; ſo fierce were their mutual hatred and animoſity.

(*c*) Some years after the concluſion of this firſt treaty, the Carthaginians made an alliance with Xerxes king of Perſia. This prince, who aimed at nothing leſs than the total extirpation of the Greeks, whom he conſidered as his irreconcileable enemies, thought it would be impoſſible for him to ſucceed in his enterprize, without the aſſiſtance of Carthage, whoſe power made it formidable even at that time. The Carthaginians, who always kept in view the deſign they entertained of ſeizing upon the remainder of Sicily, greedily ſnatched the favourable opportunity which now preſented itſelf for their compleating the reduction of it. A treaty was therefore concluded; whereby the Carthaginians were to

(*b*) Polyb. p. 246. (*c*) Diod. l. 11. p. 1, 16 & 22. A. M. 3520. Ant. J. C. 484.

* *The reaſon of this reſtraint, according to Polybius, was, the unwillingneſs of the Carthaginians to let the Romans have any knowledge of the countries which lay more to the ſouth, in order that this enterprizing people might not hear of their fertility.* Polyb. l. 3. p. 247. Edit. Gronov.

to invade, with all their forces, thoſe Greeks who were ſettled in Sicily and Italy, during which Xerxes ſhould march in perſon againſt Greece itſelf.

The preparations for this war laſted three years. The land-army amounted to no leſs than three hundred thouſand men. The fleet conſiſted of two thouſand ſhips of war, and upwards of three thouſand ſmall veſſels of burden. Hamilcar, the moſt experienced captain of his age, ſailed from Carthage with this formidable army. He landed at Palermo *, and, after refreſhing his troops, he marched againſt Hymera, a city not far from Palermo, and laid ſiege to it. Theron who commanded in it, ſeeing himſelf very much ſtraitned, ſent to Gelon, who had poſſeſſed himſelf of Syracuſe. He flew immediately to his relief, with fifty thouſand foot, and five thouſand horſe. His arrival infuſed new courage into the beſieged, who, from that time, made a very vigorous defence.

Gelon was an able warrior, and excelled in ſtratagems. A courier was brought to him, who had been diſpatched from Selinuntum with a letter for Hamilcar, to inform him of the day when he might expect the cavalry, which he had demanded of them. Gelon drew out an equal number of his own, and ſent them from his camp about the time agreed on. Theſe being admitted into the enemies camp, as coming from Selinuntum, ruſhed upon Hamilcar, killed him, and ſet fire to his ſhips. In this critical conjuncture, Gelon attacked, with all his forces, the Carthaginians, who at firſt made a gallant reſiſtance. But when the news of their general's death was brought them, and they ſaw all their fleet in a blaze, their courage failed them, and they fled. And now a dreadful ſlaughter enſued; upwards of an hundred and fifty thouſand being ſlain. The reſt of the army, having retired to a place where they were in want of every thing, could not make a long defence, and ſo were forced to ſurrender at diſcretion. This battle was fought the very day of the famous action of Thermopylæ, in which three

* *This city is called in Latin* Panormus.

hundred Spartans *, with the ſacrifice of their lives, diſputed Xerxes's entrance into Greece.

When the ſad news was brought to Carthage, of the entire defeat of the army; conſternation, grief and deſpair, threw the whole city into ſuch a confuſion and alarm as are not to be expreſſed. 'Twas imagined that the enemy was already at the gates. The Carthaginians, in great reverſes of fortune, always loſt their courage, and ſunk into the oppoſite extreme. Immediately they ſent a deputation to Gelon, by which they deſired peace upon any terms. He heard their envoys with great humanity. The compleat victory he had gained, ſo far from making him haughty and untractable, had only increaſed his modeſty and clemency even towards the enemy. He therefore granted them a peace, upon no other condition, than their paying two thouſand † talents towards the expence of the war. He likewiſe required them to build two temples, where the treaty of this peace ſhould be depoſited, and expoſed at all times to publick view. The Carthaginians, did not think this a dear purchaſe of a peace, that was ſo abſolutely neceſſary to their affairs, and which they hardly durſt hope for. Giſgo, the ſon of Hamilcar, purſuant to the unjuſt cuſtom of the Carthaginians, of aſcribing to the general the ill ſucceſs of a war, and making him ſuffer for it, was puniſhed for his father's misfortune, and ſent into baniſhment. He paſſed the remainder of his days at Selinuntum, a city of Sicily.

Gelon, on his return to Syracuſe, convened the people, and invited all the citizens to appear under arms. He himſelf entered the aſſembly, unarmed and without his guards, and there gave an account of the whole conduct of his life. His ſpeech met with no other interruption, but the publick teſtimonies which were given him of gratitude and admiration. So far from being treated as a tyrant and the oppreſſor of his coun-

* *Beſides the* 300 *Spartans, the Theſſians, a people of Bœotia, to the number of* 700, *fought and died with Leonidas, in this memorable battle.* Herod. l. 7. c. 202---222.

† *An* Attick *ſilver talent, according to Dr. Bernard, is* 206 l. 5 s. *conſequently* 2000 *talents is* 412500 l.

country's liberty, he was conſider'd as its benefactor and deliverer; all, with an unanimous voice, proclaimed him king; and the crown was beſtowed after his death, on his two brothers.

(*e*) After the memorable defeat of the Athenians before Syracuſe, where Nicias periſhed with his whole fleet; the Segeſtans, who had declared in favour of the Athenians againſt the Syracuſans, fearing the reſentment of their enemies, and being attacked by the inhabitants of Selinuntum, implored the aid of the Carthaginians, and put themſelves and city under their protection. The laſt mentioned people debated ſome time, what courſe it would be proper for them to take, the affair meeting with great difficulties. On one hand, the Carthaginians were very deſirous to poſſeſs themſelves of a city which lay ſo convenient for them; on the other, they dreaded the power and forces of Syracuſe, which had ſo lately cut to pieces a numerous army of the Athenians; and become, by ſo ſhining a victory, more formidable than ever. At laſt, the luſt of empire prevailed, and the Segeſtans were promiſed ſuccours.

The conduct of this war was committed to Hannibal, who had been inveſted with the higheſt dignity of the ſtate, being one of the Suffetes. He was grandſon to Hamilcar, who had been defeated by Gelon, and killed before Himera; and ſon to Giſgo, who had been condemned to exile. He left Carthage, fired with a deſire of revenging his family and country, and of wiping away the diſgrace of the laſt defeat. He had a very great army as well as fleet under his command. He landed at a place called the *Well of Lilybæum*, which gave its name to a city, afterwards built on the ſame ſpot. His firſt enterprize was the ſiege of Selinuntum. The attack and defence were equally vigorous, the very women ſhewing a reſolution and bravery above their ſex. The city, after making a long reſiſtance, was taken by ſtorm, and the plunder of it abandoned to the ſoldiers. The victor exerciſed the

(*e*) Diod. l. 13. p. 165—171, 179—186. A. M. 3592. Carthage, 434. Rome 336. Ant. J. C. 412.

moſt horrid cruelties, without ſhewing the leaſt regard either to age or ſex. He permitted ſuch inhabitants as had fled, to continue in the city after it had been diſmantled; and to till the lands, on condition of their paying a tribute to the Carthaginians. This city had been built two hundred and forty-two years.

Hymera, which was next beſieged by Hannibal, and likewiſe taken by ſtorm, and more cruelly treated than Selinuntum, was entirely razed, two hundred and forty years from its foundation. He forced three thouſand priſoners to undergo all kinds of ignominy and puniſhments, and at laſt murdered them on the very ſpot where his grandfather had been killed by Gelon's cavalry; to appeaſe and ſatisfy his manes, by the blood of theſe unhappy victims.

Theſe expeditions being ended, Hannibal returned to Carthage, on which occaſion the whole city came out to meet him, and received him amidſt the moſt joyful acclamations.

(*f*) Theſe ſucceſſes reinflamed the deſire and revived the deſign which the Carthaginians had ever entertained, of getting poſſeſſion of all Sicily. Three years after, they appointed Hannibal their general a ſecond time; and on his pleading his great age, and refuſing the command of this war, they gave him for lieutenant, Imilcon, ſon of Hanno, of the ſame family. The preparations for this war were equal to the great deſign which the Carthaginians had formed. The fleet and army were ſoon ready, and ſet out for Sicily. The number of their forces, according to Timæus, amounted to above ſix-ſcore thouſand; and, according to Ephorus, to three hundred thouſand men. The enemy, on their ſide, had put themſelves in a poſture of defence, and were prepared to give the Carthaginians a warm reception. The Syracuſans had ſent to all their allies, in order to levy forces among them; and to all the cities of Sicily, to exhort them to exert themſelves vigorouſly, in defence of their liberties.

Agrigentum expected to feel the firſt fury of the enemy. This

(*f*) Diod. l. 13. p. 201—203—206—211—226—231.

This city was prodigiouſly rich *, and ſtrongly fortified. It was ſituated, as were Hymera and Selinuntum, on that coaſt of Sicily, which faces Africa. Accordingly, Hannibal opened the campaign with the ſiege of this city. Imagining that it was impregnable except on one ſide, he turned his whole force that way. He threw up banks and terraſſes as high as the walls; and made uſe, on this occaſion, of the rubbiſh and fragments of the tombs ſtanding round the city, which he had demoliſhed for that purpoſe. Soon after, the plague infected the army, and ſwept away a great number of the ſoldiers, and the general himſelf. The Carthaginians interpreted this diſaſter as a puniſhment inflicted by the gods, who revenged in this manner the injuries done to the dead, whoſe ghoſts many fancied they had ſeen ſtalking before them in the night. No more tombs were therefore demoliſhed, prayers were ordered to be made according to the practice of Carthage; a child was ſacrificed to Saturn, in compliance with a moſt inhumanly-ſuperſtitious cuſtom; and many victims were thrown into the ſea in honour of Neptune.

* *The very ſepulchral monument ſhewed the magnificence and luxury of this city, they being adorned with ſtatues of birds and horſes. But the wealth and boundleſs generoſity of Gelliar, one of its inhabitants, is almoſt incredible. He entertained the people with ſpectacles and feaſts, and during a famine, prevented the citizens from dying with hunger: He gave portions to poor maidens, and reſcued the unfortunate from want and deſpair: He had built houſes in the city and country, purpoſely for the accommodation of ſtrangers, whom he uſually diſmiſſed with handſome preſents. Five hundred ſhipwrecked citizens of Gela, applying to him, were bountifully relieved; and every man ſupplied with a cloak and a coat out of his wardrobe.* Diod. l. 13. Valer. Max. l. 4. c. ult. *Empedocles the philoſopher, born in Agrigentum, has a memorable ſaying concerning his fellow citizens*; That the Agrigentines ſquandered their money ſo exceſſively every day, as if they expected it could never be exhauſted; and built with ſuch ſolidity and magnificence, as if they thought they ſhould live for ever.

The beſieged, who at firſt had gained ſeveral advantages, were at laſt ſo preſſed by famine, that all hopes of relief ſeeming deſperate they reſolved to abandon the city. The following night was fixed on for this purpoſe. The reader will naturally image to himſelf the grief with which theſe miſerable people muſt be ſeized, on their being forced to leave their houſes, rich poſſeſſions, and their country; but life was ſtill dearer to them than all theſe. Never was a more melancholy ſpectacle ſeen. To omit the reſt, a crowd of women, bathed in tears, were ſeen dragging after them their helpleſs infants, in order to ſecure them from the brutal fury of the victor. But the moſt grievous circumſtance was the neceſſity they were under of leaving behind them the aged and ſick, who were unable either to fly or to make the leaſt reſiſtance. The unhappy exiles arrived at Gela, which was the neareſt city in their way, and there received all the comforts they could expect in the deplorable condition to which they were reduced.

In the mean time Imilcon entered the city, and murdered all who were found in it. The plunder was immenſely rich, and ſuch as might be expected from one of the moſt opulent cities of Sicily, which contained two hundred thouſand inhabitants, and had never been beſieged, nor conſequently plundered before. A numberleſs multitude of pictures, vaſes, and ſtatues of all kinds were found here, the citizens having an exquiſite taſte for the polite arts. Among other curioſities was the famous bull * of Phalaris, which was ſent to Carthage.

The ſiege of Agrigentum had laſted eight months. Imilcon made his forces take up their winter quarters in it, to give them the neceſſary refreſhment; and left this city (after laying it entirely in ruins) in the beginning of the ſpring. He afterwards beſieged Gela, and took it, notwithſtanding the ſuccours which were brought by Dionyſius the tyrant, who had ſeized upon the government of Syracuſe. Imilcon ended the

* *This bull, with other ſpoils here taken, was afterwards reſtored to the Agregentines by Scipio, when he took Carthage in the third Punic war.* Cic. l. 4. in Verrem, c. 33.

the war by a treaty with Dionyſius. The articles of it were, That the Carthaginians, beſides their antient acquiſitions in Sicily, ſhould ſtill poſſeſs the country of the Sicanians *, Selinuntum, Agrigentum, and Hymera; as likewiſe of that of Gela and Camarina, with leave for the inhabitants to reſide in their reſpective diſmantled cities, on condition of their paying a tribute to Carthage: That the Leontines, the Meſſenians, and all the Sicilians ſhould retain their own laws, and preſerve their liberty and independence: Laſtly, that the Syracuſans ſhould ſtill continue ſubject to Dionyſius. After this treaty was concluded, Imilcon returned to Carthage, where the plague ſtill made dreadful havock.

(*g*) Dionyſius had concluded the late peace with the Carthaginians, in no other view but to get time to eſtabliſh his new authority, and make the neceſſary preparations for the war, which he meditated againſt them. As he was very ſenſible how formidable thoſe people were, he uſed his utmoſt endeavours to enable himſelf to invade them with ſucceſs; and his deſign was wonderfully well ſeconded by the zeal of his ſubjects. The fame of this prince, the ſtrong deſire he had to diſtinguiſh himſelf, the charms of gain, and the proſpect of the rewards which he promiſed thoſe who ſhould ſhow the greateſt induſtry; invited, from all quarters, into Sicily, the moſt able artiſts and workmen at that time in the world. All Syracuſe now became in a manner a common work-ſhop, in every part of which men were ſeen making ſwords, helmets, ſhields, and military engines; and in preparing all things neceſſary for building ſhips and fitting out fleets. The invention of five benches of oars (or *Quinqueremes*) was at that time very recent, for, till then, only three (*h*) had been uſed. Dionyſius animated the workmen by his preſence, and by the applauſes he gave, and the bounty which he beſtowed ſeaſonably; but chiefly by his popular and engaging behaviour, which excited more ſtrongly than any other

(*g*) Dion. l. 14. p. 268—278. A. M. 3600. Carth. 442. Rome 344. Ant. J. C. 404. (*h*) *Triremes.*

* *The Sicanians and Sicilians were antiently two diſtinct people.*

other conduct, the induſtry and ardor of the workmen, (*i*) the moſt excellent of whom in every art had frequently the honour to dine with him.

When all things were ready, and a great number of forces had been levied in different countries, he called the Syracuſans together, laid his deſign before them, and repreſented the Carthaginians as the profeſſed enemies to the Greeks; that they had no leſs in view than the invaſion of all Sicily; the ſubjecting all the Grecian cities; and that, in caſe their progreſs was not checked, the Syracuſans themſelves would ſoon be attacked; that the reaſon why the Carthaginians did not attempt any enterprize and continued unactive, was owing entirely to the dreadful havock made by the plague among them; which (he obſerved) was a favourable opportunity for the Syracuſans. Tho' the tyranny and the tyrant were equally odious to Syracuſe, yet the hatred the people in queſtion bore to the Carthaginians, prevailed over all other conſiderations; and every one, guided more by the views of an intereſted policy than by the dictates of juſtice, received the ſpeech with applauſe. Upon this, without the leaſt complaint made of treaties violated, or making a declaration of war, Dionyſius gave up to the fury of the populace, the perſons and poſſeſſions of the Carthaginians. Great numbers of them reſided at that time in Syracuſe, and traded there on the faith of treaties. But now the common people ran to their houſes, plundered their effects, and pretended they were ſufficiently authoriſed to exerciſe every ignominy, and inflict every kind of puniſhment on them; for the cruelties they had exerciſed againſt the natives of the country. And this horrid example of perfidy and inhumanity, was followed throughout the whole iſland of Sicily. This was the bloody ſignal of the war which was declared againſt them. Dionyſius having thus begun to do himſelf juſtice (in his way,) ſent deputies to Carthage, to require them to reſtore all the Sicilian cities to their liberties; and that otherwiſe, all the Carthaginians found in them ſhould be treated as enemies. This news ſpread a general alarm in Carthage, eſpecially when they reflected on the ſad condition to which they were reduced. Dionyſius

(*i*) Honos alit artes.

Dionyſius opened the campaign with the ſiege of Motya, which was the magazine of the Carthaginians in Sicily; and he beſieged the town with ſo much vigour, that it was impoſſible for Imilcon, the Carthaginian admiral, to relieve it. He brought forward his engines, battered the place with his battering-rams, advanced towers ſix ſtories high to the wall (rolled upon wheels) and of an equal height with their houſes; from theſe towers, he greatly annoyed the beſieged, with furious diſcharges of volleys of arrows and ſtones, ſent from his Catapulta's *, an engine at that time of late invention. At laſt, the city, after having made a long and vigorous defence, was taken by ſtorm, and all the inhabitants of it put to the ſword, thoſe excepted, who took ſanctuary in the temples. The plunder of it was abandoned to the ſoldiers; and Dionyſius, leaving a ſtrong garriſon and a truſty governor in it, returned to Syracuſe.

(*l*) The following year Imilcon being appointed one of the Suffetes, returned to Sicily with a far greater army than before. He landed at Palermo †, took ſeveral cities, and recovered Motya by force of arms. Animated by theſe ſucceſſes, he advanced towards Syracuſe, with deſign to beſiege it; marching his infantry by land; whilſt his fleet, under the command of Mago, ſailed along the coaſt.

The arrival of Imilcon threw the Syracuſans into great conſternation. Above two hundred ſhips laden with the ſpoils of the enemy, and advancing in good order, entered in a kind of triumph, the great harbour, being followed by five hundred barks. At the ſame time the land army, conſiſting, according to ſome authors, of three hundred thouſand foot ‡, and three thouſand horſe, was ſeen marching forward on the other ſide of the city. Imilcon pitched his tent

(*l*) Diod. l. 14. p. 279—295. Juſtin. l. 19. c. 2, 3.

* *The curious reader will find a very particular account of it in the ſecond part of the thirteenth volume of this work.*

† Panormus.

‡ *Some authors ſay but thirty thouſand foot, which is the more probable account, as the fleet which blocked up the town by ſea, was formidable.*

tent in the very temple of Jupiter; and the reſt of the army encamped at twelve furlongs, or about a mile and a half from the city. Marching up to it, Imilcon offered battle to the inhabitants, who did not care to accept the challenge. Imilcon ſatisfied at his having extorted as it were, from the Syracuſans, this confeſſion of their own weakneſs and his ſuperiority, returned to his camp; not doubting but he ſhould ſoon be maſter of the city; conſidering it already as a certain prey, which could not poſſibly eſcape him. For thirty days together, he laid waſte the neighbourhood about Syracuſe, and ruined the whole country. He poſſeſſed himſelf of the ſuburb of Acradina, and plundered the temples of Ceres and Proſerpine. To fortify his camp, he beat down the tombs which ſtood round the city; and among others, that of Gelon and his wife Demarata, which was prodigiouſly magnificent.

But theſe ſucceſſes were not laſting. All the ſplendor of this anticipated triumph vaniſhed in a moment, and taught mankind, ſays the hiſtorian (*m*), that the proudeſt mortal, blaſted ſooner or later by a ſuperior power, ſhall be forced to confeſs his own weakneſs. Whilſt Imilcon, now maſter of almoſt all the cities of Sicily, expected to finiſh his conqueſts, by the reduction of Syracuſe, a contagious diſtemper ſeized his army, and made dreadful havock in it. It was now the midſt of ſummer, and the heat that year was exceſſive. The infection began among the Africans, multitudes of whom died, without any poſſibility of their being relieved. Care was taken at firſt to inter the dead; but the number increaſing daily, and the infection ſpreading very faſt, the dead lay unburied, and the ſick could have no aſſiſtance. This plague had very uncommon ſymptoms, ſuch as violent dyſenteries, raging fevers, burning entrails, acute pains in every part of the body. The infected were even ſeized with madneſs and fury, ſo that they would fall upon any perſons that came in their way, and tear them to pieces.

Dio-

(*m*) Diodorus.

Dionyſius did not loſe this favourable opportunity for attacking the enemy. Imilcon's army being more than half conquer'd by the plague, could make but a feeble reſiſtance. The Carthaginian ſhips were almoſt all either taken or burnt. The inhabitants in general of Syracuſe, their old men, women, and children, came pouring out of the city, to behold an event which to them appeared miraculous. With hands lifted up to heaven, they thanked the tutelar gods of their city, for having revenged the ſanctity of temples and tombs, which had been ſo brutally violated by theſe Barbarians. Night coming on, both parties retired; when Imilcon, taking the opportunity of this ſhort ſuſpenſion of hoſtilities, ſent to Dionyſius, for leave to carry back with him the ſmall remains of his ſhatter'd army, with an offer of three hundred talents *, which was all the ſpecie he had then left. Permiſſion could only be obtained for the Carthaginians, with whom Imilcon ſtole away in the night, and left the reſt to the mercy of the conqueror.

In ſuch unhappy circumſtances did the Carthaginian general, who a few days before had been ſo proud and haughty, retire from Syracuſe. Bitterly bewailing his own fate, but moſt of all that of his country, he, with the moſt inſolent fury, accuſed the gods as the ſole authors of his misfortune. "The enemy, continued he, may indeed rejoice at our "miſery, but have no reaſon to glory in it. We return "victorious over the Syracuſans, and are only defeated by "the plague. No part, added he, of the diſaſter touches me "ſo much as my ſurviving ſo many gallant men, and my "being reſerved, not for the comforts of life, but to be the "ſupport of ſo dire a calamity: However, ſince I have "brought back the miſerable remains of an army, which "had been committed to my care; I now have nothing "to do, but to follow the brave ſoldiers who lie dead before "Syracuſe; and to ſhew my country, that I did not ſurvive "them out of a fondneſs of life; but merely to preſerve "the troops which had eſcaped the plague, from the fury "of the enemy, to which my more early death would have "abandoned them". Be-

* *About* 61800 l. *Engliſh money.*

Being now arrived in Carthage, which he found overwhelmed with grief and deſpair, he entered his houſe, ſhut his doors againſt the citizens, and even his own children; and then gave himſelf the fatal ſtroke, in compliance with a practice to which the heathens falſely gave the name of courage, though, it was, in reality, no other than a cowardly deſpair.

But the calamities of this unhappy city did not ſtop here: for the Africans, who from time immemorial had bore an implacable hatred to the Carthaginians, being now exaſperated to fury, becauſe their countrymen had been left behind, and expoſed to the murthering ſword of the Syracuſans; aſſemble in the moſt frantic manner, ſound the alarm, take up arms; and after ſeizing upon Tunis, march directly to Carthage, to the number of more than two hundred thouſand men. The citizens now gave themſelves up for loſt. This new incident was conſidered by them as the ſad effect of the wrath of the gods, which purſued the guilty wretches even to Carthage. As its inhabitants, eſpecially in all publick calamities, carried their ſuperſtition to the greateſt exceſs, their firſt care was to appeaſe the offended gods. Ceres and Proſerpine were deities, who, till that time, had never been heard of in Africa. But, now, to atone for the outrage which had been done them, in the plundering of their temples, magnificent ſtatues were erected in their honour; prieſts were ſelected from among the moſt diſtinguiſhed families of the city; ſacrifices and victims, according to the Greek ritual, (if I may uſe that expreſſion) were offered up to them; in a word, nothing was omitted which could be thought conducive in any manner, to appeaſe the angry goddeſſes, and to merit their favour. After this, the defence of the city was the next object of their care. Happily for the Carthaginians, this numerous army had no leader, but was like a body uninformed with a ſoul; no proviſions or military engines; no diſcipline, or ſubordination were ſeen among them: every man ſetting himſelf up for a general, or claiming an independence from the reſt. Diviſions therefore ariſing in this rabble of an army, and the famine increaſing daily, the

individuals of it withdrew to their reſpective homes, and delivered Carthage from a dreadful alarm.

The Carthaginians were not diſcouraged by their late diſaſter, but continued their enterprizes on Sicily. Mago their general, and one of the Suffetes, loſt a great battle, and his life. And now the Carthaginian chiefs demanded a peace, which accordingly was granted, on condition of their evacuating all Sicily, and defraying the expences of the war. They pretended to accept the peace on the terms it was offered; but repreſenting, that it was not in their power to deliver up the cities, without firſt obtaining an order from their republick; they obtained ſo long a truce, as gave them time ſufficient for ſending to Carthage. During this interval, they raiſed and diſciplined new troops, over which Mago, ſon of him who had been lately killed, was appointed general. He was very young, but of great abilities and reputation. Mago arrived in Sicily, and at the expiration of the truce, he gave Dionyſius battle; in which Leptinus *, one of the generals of the latter was killed, and upwards of fourteen thouſand Syracuſans left dead in the field. By this victory the Carthaginians obtained an honourable peace, which left them in the poſſeſſion of all they had in Sicily, with even the addition of ſome ſtrong-holds; beſides a thouſand talents †, which were for defraying the expences of the war.

(o) About this time a law was enacted at Carthage, by which its inhabitants were forbid to learn to write or ſpeak the Greek language; in order to deprive them of the means of correſponding with the enemy, either by word of mouth, or in writing. This was occaſioned by the treachery of a Carthaginian, who had writ in Greek to Dionyſius, to give him advice of the departure of the army from Carthage.

(p) Carthage had, ſoon after, another calamity to ſtruggle with. The plague got into the city, and made terrible havock. Panic terrors, and violent fits of frenzy, ſeized on a ſudden, the heads of the diſtempered; who ſallying, ſword

(o) Juſtin. l. 20. c. 5.

(p) Diod. l. 15. p. 344.

* *This Leptinus was brother to Dionyſius.*

† *About* 206000 l.

in hand, out of their houſes, as if the enemy had taken the city, killed or wounded all who unhappily came in their way. The Africans and Sardinians would very willingly have taken this opportunity to ſhake off a yoke which was ſo hateful to them; but both were ſubjected, and reduced to their allegiance. Dionyſius formed at this time, an enterprize in Sicily, in the ſame views, which was equally unſucceſsful. He died * ſome time after, and was ſuccceded by his ſon of the ſame name.

We have already taken notice of the firſt treaty which the Carthaginians concluded with the Romans. There was another, which, according to Oroſius, was concluded in the 402d year of the foundation of Rome, and conſequently about the time we are now ſpeaking of. This ſecond treaty was very near the ſame with the firſt, except that the inhabitants of Tyre and Utica were expreſsly comprehended in it, and joined with the Carthaginians.

(q) After the death of the elder Dionyſius, Syracuſe was involved in great troubles. Dionyſius the younger, who had been expelled, reſtored himſelf by force of arms, and exerciſed great cruelties there. One part of the citizens implored the

(q) Diod. l. 16. p. 252. Polyb. l. 3. p. 178. Plut. in Timol. A. M. 3656. Carthage, 498. Rome. 400. Ant. J. C. 348.

* *This is the Dionyſius who invited Plato to his court; and who, being afterwards offended with his freedom, ſold him for a ſlave. Some philoſophers came from Greece to Syracuſe in order to redeem their brother, which having done, they ſent him home with this uſeful leſſon; That philoſophers ought very rarely, or very obligingly, to converſe with tyrants. This prince had learning, and affected to paſs for a poet; but could not gain that name at the Olympic games, whither he had ſent his verſes, to be repeated by his brother Thearides. It had been happy for Dionyſius, had the Athenians entertained no better an opinion of his poetry; for on their pronouncing him victor, when his poems were repeated in their city, he was raiſed to ſuch a tranſport of joy and intemperance, that both together killed him; and thus, perhaps, was verified the prediction of the oracle, viz. that he ſhould die when he had overcome his betters.*

the aid of Icetes, tyrant of the Leontines, and by deſcent a Syracuſan. This ſeemed a very favourable opportunity for the Carthaginians to ſeize upon all Sicily, and accordingly they ſent a mighty fleet thither. In this extremity, ſuch of the Syracuſans as loved their country beſt, had recourſe to the Corinthians, who had often aſſiſted them in their dangers; and were, of all the Grecian nations, the moſt profeſſed enemies to tyranny, and the moſt avowed and moſt generous aſſertors of liberty. Accordingly the Corinthians ſent over Timoleon, a man of great merit, and who had ſignalized his zeal for the publick welfare, by freeing his country from tyranny, at the expence of his own family. He ſet ſail with only ten ſhips, and arriving at Rhegium, he eluded, by a happy ſtratagem, the vigilance of the Carthaginians; who, having been informed, by Icetes, of his voyage and deſign, wanted to intercept his paſſage to Sicily.

Timoleon had ſcarce above a thouſand ſoldiers under his command; and yet, with this handful of men, he advanced boldly to the relief of Syracuſe. His ſmall army increaſed perpetually as he marched. The Syracuſans were now in a deſperate condition, and quite hopeleſs. They ſaw the Carthaginians maſters of the port; Icetes of the city; and Dionyſius of the citadel. Happily, on Timoleon's arrival, Dionyſius having now no refuge left, put the citadel into his hands, with all the forces, arms, and ammunition in it; and eſcaped, by his aſſiſtance to Corinth *. Timoleon had, by his emiſſaries, repreſented artfully to the foreign forces in Mago's army, which (by an error in the conſtitution of Carthage before taken notice of) was chiefly compoſed of ſuch,

* *Here he preſerved ſome reſemblance of his former tyranny, by turning ſchoolmaſter; and exerciſing a diſcipline over boys, when he could no longer tyrannize over men. He had learning, and was once a ſcholar to Plato, whom he cauſed to come again into Sicily, notwithſtanding the unworthy treatment he had met with from Dionyſius's father. Philip king of Macedon meeting him in the ſtreets at Corinth, and aſking him how he came to loſe ſo conſiderable a principality, as had been left him by his father; he anſwered, That his father had indeed left him the inheritance, but not the for-*

and even the greateſt part of theſe were Greeks; that it was aſtoniſhing, to ſee Greeks uſing their endeavour to make Barbarians maſters of Sicily, from whence they, in a very little time, would paſs over into Greece. For could they imagine, that the Carthaginians were come ſo far, in no other view but to eſtabliſh Icetes tyrant of Syracuſe? Such diſcourſes being ſpread among Mago's ſoldiers, gave this general very great uneaſineſs; and, as he wanted only a pretence to retire, he was glad to have it believed, that his forces were going to betray and deſert him; and upon this, he ſailed with his fleet out of the harbour, and ſteered for Carthage. Icetes, after his departure, could not hold out long againſt the Corinthians; ſo that they now got entire poſſeſſion of the whole city.

Mago, on his arrival at Carthage, was impeached, but he prevented the execution of the ſentence paſſed upon him, by a voluntary death. His body was hung upon a gallows, and expoſed as a publick ſpectacle to the people. (*r*) New forces were levied at Carthage, and a greater and more powerful fleet than the former was ſent to Sicily. It conſiſted of two hundred ſhips of war, beſides a thouſand tranſports; and the army amounted to upwards of ſeventy thouſand men. They landed at Lilybæum under the command of Hamilcar and Hannibal, and reſolved to attack the Corinthians firſt. Timoleon did not wait for, but marched out to meet them. And now, ſuch was the conſternation of Syracuſe, that, of all the forces which were in that city, only three thouſand Syracuſans, and four thouſand Mercenaries followed him; and a thouſand of the latter deſerted upon the march, out of fear of the danger they were going to encounter. Timoleon, however, was not diſcouraged, but exhorting the remainder of his forces to exert themſelves courageouſly for the ſafety and liberties of their allies, he led them againſt the enemy, whoſe rendezvous he had been informed was on the banks of the little river Crimiſa. It appeared at the firſt reflexion an inexcuſable folly to attack an army ſo numerous

(*r*) Plut. p. 248.—250.

fortune which had preſerved both himſelf and that.—— However, fortune did him no great injury, in replacing him on the dunghill, from which ſhe had raiſed his father.

numerous at that of the enemy, with only four or five thouſand foot, and a thouſand horſe: But Timoleon, who knew that bravery, conducted by prudence, is ſuperior to number, relied on the courage of his ſoldiers, who ſeemed reſolved to die rather than yield, and with ardour demanded to be led againſt the enemy. The event juſtified his views and hopes. A battle was fought; the Carthaginians were routed, and upwards of ten thouſand of them ſlain, full three thouſand of whom were Carthaginian citizens, which filled their city with mourning and the greateſt conſternation. Their camp was taken, and with it immenſe riches, and a great number of priſoners.

(s) Timoleon, at the ſame time that he diſpatched the news of the victory to Corinth, ſent thither the fineſt arms found among the plunder. For he was paſſionately deſirous of having his city applauded and admired by all men, when they ſhould ſee that Corinth only, among all the Grecian cities, adorned its fineſt temples, not with the ſpoils of Greece, and offerings dyed in the blood of its citizens, and thereby fit only to preſerve the ſad remembrance of their loſſes; but with thoſe of Barbarians, which, by fine inſcriptions, diſplay'd at once the courage and religious gratitude of thoſe who had won them. For theſe inſcriptions imported, *That the Corinthians, and Timoleon their general, after having freed the Greeks ſettled in Sicily from the Carthaginian yoke, had hung up theſe arms in their temples, as an eternal acknowledgment of the favour and goodneſs of the gods.*

After this Timoleon leaving the mercenary troops in the Carthaginian territories, to waſte and deſtroy them, returned to Syracuſe. On his arrival there, he baniſhed the thouſand ſoldiers who had deſerted him; and took no other revenge, than the commanding them to leave Syracuſe before ſun-ſet.

After this victory gained by the Corinthians, they took a great many cities, which obliged the Carthaginians to ſue for peace.

As all appearances of ſucceſs made the Carthaginians vigorouſly exert themſelves, to raiſe powerful armies both by

(s) Plut. p. 248——250.

land and ſea, and behave with inſolence and cruelty in proſperity; in like manner their courage would ſink in unforeſeen adverſities, their hopes of new reſſources vaniſh, and their groveling ſouls condeſcend to aſk quarter of the moſt inconſiderable enemy, and ſhamefully accept the hardeſt and moſt mortifying conditions. Thoſe now impoſed were, that they ſhould poſſeſs only the lands lying beyond the river Halycus *; that ſhould give all the natives free liberty to retire to Syracuſe with their families and effects; and that they ſhould neither continue in the alliance, nor hold any correſpondence with the tyrants of that city.

About this time, in all probability, there happened at Cartharge a memorable incident, related by (*t*) Juſtin, Hanno, one of its moſt powerful citizens, formed a deſign of ſeizing upon the republic, by deſtroying the whole ſenate. He choſe for the execution of this bloody ſcene, the day on which his daughter was to be married, on which occaſion he deſigned to invite the ſenators to an entertainment, and there poiſon them all. The conſpiracy was diſcovered; but Hanno had ſuch prodigious credit, that the government did not dare to puniſh ſo execrable a crime: The magiſtrates contented themſelves with only preventing it, by an order which forbid in general, too great a magnificence at weddings, and ſettled the expence on thoſe occaſions. Hanno ſeeing his ſtratagem defeated, reſolved to employ open force, and for that purpoſe armed all the ſlaves. However, he was again diſcovered; and, to eſcape from puniſhment, retired with twenty thouſand armed ſlaves, to a caſtle that was very ſtrongly fortified; and there endeavoured, but without ſucceſs, to engage in his rebellion the Africans, and the king of Mauritania. He afterwards was taken priſoner and carried to Carthage, where, after being whipped, his eyes were put out, his arms and thighs broke, his life taken away in preſence of the people; and his body, all torn with ſtripes, hung on a gibbet. His children and all his relations, though they had not

(*t*) Juſtin. l. 21. c. 4.

* *This river is not far from Agrigentum. It is called* Lycus *by Diodorus and Plutarch, but this is thought a miſtake.*

not joined in his guilt, ſhared in his puniſhment. They were all ſentenced to die, in order that not a ſingle perſon of his family might be left, either to imitate his crime or revenge his death. Such was the genius and caſt of mind of the Carthaginians; ever ſevere and violent in their Puniſhments, they carried them to the extremes of rigour, and made them extend even to the innocent, without ſhowing the leaſt regard to equity, moderation, or gratitude.

(*u*) I come now to the wars ſuſtained by the Carthaginians, in Africa itſelf as well as in Sicily, againſt Agathocles, which exerciſed their arms during ſeveral years.

This Agathocles was a Sicilian, of obſcure birth, and low fortune *. Supported at firſt by the power of the Carthaginians, he invaded the ſovereignty of Syracuſe, and made himſelf tyrant over it. In the infancy of his power, the Carthaginians kept him within bounds, and Hamilcar their chief forced him to agree to a peace which reſtored tranquillity to Sicily. But he ſoon infringed the articles of it, and declared war againſt the Carthaginians themſelves, who, under the conduct of Hamilcar, obtained a ſignal victory over him †, and forced him to ſhut himſelf up in Syracuſe. The Carthaginians purſued him thither, and laid ſiege to that important city, which, if they could have taken, would have given them poſſeſſion of all Sicily.

Aga-

(*u*) Diod. l. 19. p. 651—656—710—712—73—7743—760. Juſtin. l. 2. c. 1—6. A. M. 3685. Carthage, 527. Rome, 429.—Ant. J. C. 319.

* *He was, according to moſt hiſtorians, the ſon of a potter, but all allow him to have work'd at the trade. From the obſcurity of his birth and condition, Polybius raiſes an Argument to prove his capacity and talents, in oppoſition to the ſlanders of Timæus. But his greateſt elogium was the praiſe of Scipio. That illuſtrious Roman being asked, who, in his opinion, were the moſt prudent in the conduct of their affairs, and moſt judiciouſly bold in the execution of their deſigns; anſwered, Agathocles and Dionyſius.* Polyb. l. 15. p. 1003. Edit. Gronov. *However, let his capacity have been ever ſo great, it was exceeded by his cruelties.*

† *The battle was fought near the river and city of Hymera.*

Agathocles, whoſe forces were greatly inferior to theirs, and who ſaw himſelf deſerted by all his allies, from their abhorrence of his horrid cruelties, meditated a deſign of ſo daring, and, to all appearance, ſo impracticable a nature, that even ſucceſs could hardly gain it belief. This deſign was no leſs than to make Africa the ſeat of war, and to beſiege Carthage, at a time when he could neither defend himſelf in Sicily, nor ſuſtain the ſiege of Syracuſe. His profound ſecrecy in the execution is as aſtoniſhing as the deſign itſelf. He communicated his thoughts on this affair to no perſon whatſoever, but contented himſelf with declaring, that he had found out an infallible way to free the Syracuſans from the dangers that ſurrounded them. That they would be but a little incommoded with a ſhort ſiege; but that thoſe who could not bring themſelves to this reſolution, might freely depart the city. Only ſixteen hundred perſons quitted it. He left his brother Antander there with forces and proviſions ſufficient for him to make a ſtout defence. He ſet at liberty all ſlaves who were of age to bear arms, and, after obliging them to take an oath, joined them to his forces. He carried with him only fifty talents † to ſupply his preſent wants, well aſſured that he ſhould find in the enemy's country whatever was neceſſary to his ſubſiſtence. He therefore ſet ſail with two of his ſons, Archagathus and Heraclides, without letting one perſon know whither he intended his courſe. All who were on board his fleet, believed that they were to be conducted either to Italy or Sardinia in order to plunder thoſe countries, or to lay waſte thoſe coaſts of Sicily which belonged to Carthage. The Carthaginians, ſurprized at ſo unexpected a departure of the fleet, endeavoured to prevent it; but Agathocles eluded their Purſuit, and made for the main ocean.

He did not diſcover his deſign till he was got into Africa. There, aſſembling his troops, he told them, in few words, the motives which had prompted him to this expedition. He repreſented, that the only way to free their country, was to carry the war among their enemies: That he led them who were

† 50000 *French crowns, or* 11250 l. *ſterling.*

were enured to war, and of intrepid diſpoſitions, againſt a parcel of enemies who were ſoftened and enervated by eaſe and luxury: That the natives of the country, oppreſſed with the equally cruel and ignominious yoke of ſervitude, would run in crowds to join them on the firſt news of their arrival: That the boldneſs of their attempt would entirely diſconcert the Carthaginians, who were altogether unprepared to repel an enemy at their gates: In fine, that no enterprize could poſſibly be more advantageous or honourable than this; ſince the whole wealth of Carthage would become the prey of the victors, whoſe courage would be praiſed and admired by lateſt poſterity. The ſoldiers fancied themſelves already maſters of Carthage, and received his ſpeech with applauſe and acclamations. One circumſtance only gave them uneaſineſs, and that was, an eclipſe of the ſun happening juſt as they were ſetting ſail. In theſe ages even the moſt civilized and learned nations underſtood very little the reaſon of theſe extraordinary phænomena of nature; and uſed to draw from them (by their ſoothſayers) ſuperſtitious and arbitrary conjectures, which frequently would either ſuſpend or haſten the moſt important enterprizes. However, Agathocles revived the drooping courage of his ſoldiers, by aſſuring them that theſe eclipſes always foretold them ſome inſtant change: That therefore, happineſs was taking its leave of Carthage, and coming over to them.

Finding his ſoldiers in the good diſpoſition he wiſhed them, he executed, almoſt at the ſame time, a ſecond enterprize which was more daring and hazardous than even his firſt, *viz.* his carrying them over into Africa, and this was the burning every ſhip in his fleet. Many reaſons determined him to ſo deſperate an action. He had not one good harbour in Africa where his ſhips could lie in ſafety. As the Carthaginians were maſters of the ſea, they would not have failed to poſſeſs themſelves immediately of his fleet, which was incapable of making the leaſt reſiſtance. In caſe he had left as many hands as were neceſſary to defend it, he would have weakened his army, (which was inconſiderable at the beſt) and put it out of his power to make any advantage from this unexpected diverſion, the ſucceſs of which depended entirely

on

on the ſwiftneſs and vigour of the execution. Laſtly, he was deſirous of putting his ſoldiers under a neceſſity of conquering, by leaving them no other refuge but victory. A prodigious courage was neceſſary, to work up his army to ſuch a reſolution. He had already prepared all his officers, who were entirely devoted to his ſervice, and received every impreſſion he gave them. He then came ſuddenly into the aſſembly with a crown upon his head, dreſſed in a magnificent habit, and with the air and behaviour of a man who was going to perform ſome religious ceremony, and addreſſing himſelf to the aſſembly, "When we, ſays he, left Syracuſe, and "were warmly purſued by the enemy; in this fatal neceſſity "I applied myſelf to Ceres and Proſerpine, the tutelar divi-"nities of Sicily; and promiſed, that if they would free us "from this imminent danger, I would burn all our ſhips in "their honour, at our firſt landing here. Aid me therefore, "O ſoldiers, to diſcharge my vow; for the goddeſſes can "eaſily make us amends for this ſacrifice." At the ſame time, taking a flambeau in his hand, he haſtily led the way, and flying on board his own ſhip, ſet it on fire. All the officers did the like, and were chearfully followed by the ſoldiers. The trumpets ſounded from every quarter, and the whole army echoed with joyful ſhouts and acclamations. The fleet was ſoon conſumed. The ſoldiers had not been allowed time to reflect on the propoſal made to them. They all had been hurried on by a blind and impetuous ardour; but when they had a little recovered their reaſon, and ſurveying in their minds the vaſt ocean which ſeparated them from their own country, ſaw themſelves in that of the enemy without the leaſt reſſource, or any means of eſcaping out of it; a ſad and melancholy ſilence ſucceeded the tranſport of joy and aclamations, which, but a moment before, had been ſo general n the army.

Here again Agathocles left no time for reflection. He marched his army towards a place called the Great City, which was part of the domain of Carthage. The country, through which they marched to this place, afforded the moſt delicious and agreeable proſpect in the world. On either ſide

Were

were ſeen large meads watered by beautiful ſtreams, and covered with innumerable flocks of all kinds of cattle; country-ſeats built with extraordinary magnificence; delightful avenues planted with olive and all ſorts of fruit-trees; gardens of a prodigious extent, and kept with a care and elegance which gave the eye a ſenſible pleaſure. This proſpect reanimated the ſoldiers. They marched full of courage to the Great City, which they took ſword in hand, and enriched themſelves with the plunder of it, which was entirely abandoned to them. Tunis, which was not far diſtant from Carthage, made as little reſiſtance.

The Carthaginians were in prodigious alarm, when it was known that the enemy was in the country, advancing by haſty marches. This arrival of Agathocles made the Carthaginians conclude, that their army before Syracuſe had been defeated, and their fleet loſt. The people ran in diſorder to the great ſquare of the city, whilſt the ſenate aſſembled in haſte and in a tumultuous manner. Immediately they deliberated on the means for preſerving the city. They had no army in readineſs to oppoſe the enemy; and their imminent danger did not permit them to wait the arrival of thoſe forces which might be raiſed in the country and among the allies. It was therefore reſolved, after ſeveral different opinions had been heard, to arm the citizens. The number of the forces thus levied, amounted to forty thouſand foot, a thouſand horſe, and two thouſand armed chariots. Hanno and Bomilcar, though divided betwixt themſelves by ſome family quarrels, were however joined in the command of theſe troops. They marched immediately to meet the enemy, and, on ſight of them, drew up their forces in order of battle. * Agathocles had, at moſt, but thirteen or fourteen

* *Agathocles wanting arms for many of his ſoldiers, provided them with ſuch as were counterfeit, which looked well at a diſtance. And perceiving the diſcouragement his forces were under, on ſight of the enemy's horſe, he let fly a great many owls (privately procured for that purpoſe) which his ſoldiers interpreted as an omen and aſſurance of victory.* Diod. ad Ann. 3. Olymp. 117.

fourteen thouſand men. The ſignal was given, and an obſtinate fight enſued. Hanno, with his ſacred cohort (the flower of the Carthaginian forces) long ſuſtained the fury of the Greeks, and ſometimes broke their ranks: but at laſt, overwhelmed with a ſhower of ſtones, and covered with wounds, he fell ſword in hand. Bomilcar might have changed the face of things; but he had private and perſonal reaſons not to obtain a victory for his country. He therefore thought proper to retire with the forces under his command, and was followed by the whole army, which, by that means, was forced to leave the field to Agathocles. After purſuing the enemy ſome time, he returned, and plundered the Carthaginian camp. Twenty thouſand pair of manacles were found in it, with which the Carthaginians had furniſhed themſelves, in the firm perſuaſion of their taking many priſoners. By this victory, they had an opportunity of taking a great number of ſtrong holds, and many Africans joined the victor.

(y) This deſcent of Agathocles into Africa, doubtleſs hinted to Scipio the deſign of making a like attempt upon the ſame republic, and from the ſame place. Wherefore in his anſwer to Fabius, who aſcribed to temerity his deſign of making Africa the ſeat of the war, he forgot not to mention Agathocles, as an inſtance in favour of his enterprize; and to ſhew, that frequently there is no other way to get rid of an enemy, who preſſes too cloſely upon us, than by carrying the war into his own country; and that men are much more courageous, when they act upon the offenſive, than when they ſtand only upon the defenſive.

(z) While the Carthaginians were thus warmly attacked by their enemies, ambaſſadors came to them from Tyre. They came to implore their ſuccour againſt Alexander the Great, who was upon the point of taking their city, which he had long beſieged. The extremity, to which their countrymen (for ſo they called them) were reduced, touched the Carthaginians as ſenſibly as their own danger. Though they were

(y) Liv. l. 28. n. 43. (z) Diod. l. 17. p. 519. Quint. Curt. l. 4. c. 3.

were unable to relieve, they at leaſt thought it their duty to comfort them; and ſending thirty of their principal citizens, by thoſe deputies they expreſſed their grief, that they could not ſpare them any troops, becauſe of the preſent melancholy ſituation of their own affairs. The Tyrians, though diſappointed of the only hope they had left, did not however deſpond. They committed their wives, children †, and old men to the care of theſe deputies; when, being delivered from all inquietude, with regard to perſons who were dearer to them than any thing in the world, they had no thoughts but of making a reſolute defence, prepared for the worſt that might happen. Carthage received this afflicted Company with all poſſible marks of amity, and paid to gueſts who were ſo dear and worthy of compaſſion, all the ſervices which they could have expected from the moſt affectionate and tender parents.

Quintus Curtius places this embaſſy from Tyre to the Carthaginians at the ſame time that the Syracuſans ravaged Africa, and were before Carthage. But the expedition of Agathocles againſt Africa cannot agree in time with the ſiege of Tyre, which was twenty years before it.

At the ſame time this city was ſollicitous how to extricate itſelf from the difficulties with which it was ſurrounded. The preſent unhappy ſtate of the republic was conſidered as the effect of the wrath of the gods: And it was acknowledged to be juſtly deſerved, particularly with regard to two deities, to whom the Carthaginians had been wanting with reſpect to duties preſcribed by their religion, and which had once been obſerved with great exactneſs. It was a cuſtom, (coeval with the city itſelf,) in Carthage, to ſend annually to Tyre, (the mother-city) the tenth of all the revenues of the republic, as an offering to Hercules, the patron and protector of both Tyre and Carthage. The domain, and conſequently the revenues of Carthage, having increaſed conſiderably, the portion or ſhare, on the contrary, of the god had been leſſened; and

† Τῶν τέκνων καὶ γυναικῶν μέρος, *ſome of their wives and children*, Diod. l. 17—41.

they were far from remitting the whole tenth to him. They were ſeized with a ſcruple in this reſpect: They made an open and public confeſſion of their inſincerity, and ſacrilegious avarice: and, to expiate their guilt, they ſent to Tyre a great number of preſents, and ſmall ſhrines of their deities all of gold, which amounted to a prodigious value.

Another violation of religion, which to their inhuman ſuperſtition ſeemed as flagrant as the former, gave them no leſs uneaſineſs. Antiently, children of the beſt families in Carthage uſed to be ſacrificed to Saturn. Here they reproached themſelves with a failure of paying to the God the honours which they thought were due to him; and of fraud and diſhoneſt dealing with regard to him, by their having ſubſtituted, in their ſacrifices, children of ſlaves or beggars, bought for that purpoſe, in the room of thoſe nobly born. To expiate the guilt of ſo horrid an impiety, a ſacrifice was made, to the bloody god, of two hundred children of the firſt rank; and upwards of three hundred perſons, in a ſenſe of this terrible neglect, offered themſelves voluntatily as victims, to pacify, by the effuſion of their blood, the wrath of the gods.

After theſe expiations, expreſſes were diſpatched to Hamilcar in Sicily, with the news of what had happened in Africa, and at the ſame time, to requeſt immediate ſuccours. The deputies were commanded not to mention the victory of Agathocles; but ſpread a contrary report, that he had been entirely defeated, his forces all cut off, and his whole fleet taken by the Carthaginians: and, in confirmation of this report, he ſhewed the irons of the veſſels pretended to be taken, which had been carefully ſent to him. The truth of this report was not at all doubted in Syracuſe: the majority were for capitulating *; when a galley of thirty oars, built in haſte by Agathocles, arrived in the port, and thro' great difficulties and

* *And the moſt forward of all the reſt, was Antander the brother of Agathocles, left commander in his Abſence; who was ſo terrified with the report, that he was eager for having the city ſurrendered; and expelled out of it eight thouſand inhabitants, who were of a contrary opinion.*

and dangers forced its way to the beſieged. The news of Agathocles's victory immediately flew through the city, and reſtord life and reſolution to the inhabitants. Hamilcar made a laſt effort to ſtorm the city, but was beat off with loſs. He then raiſed the ſiege, and ſent five thouſand men to the relief of his diſtreſſed country. (*a*) Some time after, being returned to the ſiege, and hoping to ſurprize the Syracuſans, by attacking them in the night, his deſign was diſcovered; and, falling alive into the enemy's hands, was put to death *. Hamilcar's head was ſent immediately to Agathocles, who, advancing to the enemy's camp, threw it into a general conſternation by ſhewing the head of this general, which manifeſted the melancholy ſituation of their affairs in Sicily.

(*b*) To theſe foreign enemies was joined a domeſtic one, which was more to be feared, as being more dangerous than the others: This was Bomilcar their general, who was then in poſſeſſion of the firſt employment in Carthage. He had long meditated how to make himſelf a tyrant, and attain the ſovereignty of Carthage; and imagined, that the preſent troubles offered him the wiſhed-for opportunity. He therefore entered the city with this ambitious view; when, being ſeconded by a ſmall number of citizens, who were the accomplices of his rebellion, and a body of foreign ſoldiers, he proclaimed himſelf tyrant; and made himſelf literally ſuch, by cutting the throats of all the citizens, whom he met with in the ſtreets. A tumult ariſing immediately in the city, it was at firſt thought that the enemy had taken it by ſome treachery;

(*a*) Diod. p. 767—769. Juſtin. l. 22. c. 7.

(*b*) Diod. p. 779—781.

* *He was cruelly tortured till he died, and ſo met with the fate which his fellow citizens, offended at his conduct in Sicily, had probably allotted for him at home. He was too formidable to be attacked at the head of his army, and therefore the votes of the ſenate (whatever they were) being, according to cuſtom, caſt into a veſſel, it was immediately cloſed, with an order not to uncover it, till he was returned, and had thrown up his commiſſion.* Juſtin. l. 22. c. 3.

chery; but when it was known that Bomilcar cauſed all this diſturbance, the young men took up arms to repel the tyrant, and from the tops of the houſes diſcharged whole volleys of darts and ſtones upon the heads of his ſoldiers. When he ſaw an army marching in order againſt him, he retired with his troops to an eminence, with deſign to make a vigorous defence, and to ſell his life as dear as poſſible. To ſpare the blood of the citizens, a general pardon was proclaimed for all who would lay down their arms. They ſurrendered upon this proclamation, and all enjoyed the benefit of it, Bomilcar their chief excepted; for he, notwithſtanding the general indemnity promiſed by oath, was condemned to die, and fixed to a croſs, where he ſuffered the moſt exquiſite torments. From the croſs, as from a roſtrum, he harangued the people; and thought himſelf juſtly impowered to reproach them for their injuſtice, their ingratitude, and perfidy, which he did in a hiſtorical deduction of many illuſtrious generals, whoſe ſervices they had rewarded with an ignominious death. He expired on the croſs amidſt theſe reproaches †.

(c) Agathocles had won over to his intereſt a powerful king of Cyrene, named Ophellas, whoſe ambition he had flattered with the moſt ſplendid hopes, and artful inſinuations, *viz.* by ſaying, that, contenting himſelf with Sicily, he would leave to Ophellas the empire of Africa. But as Agathocles did not ſcruple to commit the moſt horrid crimes, to promote his ambition and intereſt; the credulous prince had no ſooner put himſelf and his army in his power, than, by the blackeſt perfidy, he was murdered by him, in order that Ophellas's army might be entirely at his devotion. Many nations were now joined in alliance with Agathocles, and ſeveral ſtrong holds had admitted his garriſons. He ſaw the

(c) Diod. p. 777—779—791—802. Juſtin. l. 22. c. 7, 8.

† *It would ſeem incredible, that any man could ſo far triumph over the pains of the croſs, as to talk with any coherence in his diſcourſe; had not Seneca aſſured us, that ſome have ſo far deſpiſed and inſulted its tortures, that they ſpit contemptuouſly upon the ſpectators.* Quidam ex patibulo ſuos ſpectatores conſpuerunt. *De vita beata*, c. 19.

the affairs of Africa in a flouriſhing condition, and therefore thought it proper to look after thoſe of Sicily: accordingly he ſailed back thither, and left his African army to the care of his ſon Archagathus. His renown and the report of his victories flew before him. On the news of his arrival in Sicily, many towns revolted to him; but bad news ſoon recalled him to Africa. His abſence had quite changed the face of things; and all his arts and endeavours were incapable of reſtoring them to their former condition. All his ſtrong holds had ſurrendered to the enemy: the Africans had deſerted him: ſome of his troops were loſt, and the remainder unable to make head againſt the Carthaginians: a circumſtance that was ſtill worſe, he had no way to tranſport them into Sicily, the enemy being maſters at ſea, and himſelf unprovided of ſhips: he could not hope for either peace or treaty with the Barbarians, ſince he had inſulted them in ſo outrageous a manner, by his being the firſt who had dared to make a deſcent in their country. In this extremity, he thought only of providing for his own ſafety. After meeting with a variety of adventures, this baſe deſerter of his army, and perfidious betrayer of his own children, who were left by him to the wild fury of his diſappointed ſoldiers, ſtole away from the dangers which hung over him, and arrived at Syracuſe with very few perſons. His ſoldiers ſeeing themſelves thus betrayed, murdered his ſons, and ſurrendered to the enemy. Himſelf died miſerably ſoon after, and ended, by a cruel death †, a life that had been polluted with the blackeſt crimes.

† *He was poiſoned by one Mænon whom he had unnaturally abuſed. His teeth were putrified by the violence of the poiſon, and his body tortured all over with the moſt racking pains. Mænon was excited to this deed by Archagathus, grandſon of Agathocles, whom he deſigned to defeat of the ſucceſſion, in favour of his other ſon Agathocles. Before his death, he reſtored the democracy to the people. It is obſervable that Juſtin (or rather Trogus) and Diodorus, diſagree in all the material parts of this tyrant's hiſtory.*

(*d*) In this period may be placed another incident related by Juſtin. The fame of Alexander's conqueſts made the Carthaginians fear, that he, very probably, might think of turning his arms towards Africa. The diſaſtrous fate of Tyre, whence they drew their origin, and which he had ſo lately deſtroyed; the building of Alexandria upon the confines of Africa and Egypt, as if he intended it as a rival city to Carthage; the uninterrupted ſucceſſes of that prince, whoſe ambition and good fortune were boundleſs; all this juſtly alarmed the Carthaginians. To ſound his inclinations, Hamilcar, ſurnamed Rhodanus, pretending to have been drove from his country by the cabals of his enemies, went over to the camp of Alexander, to whom he was introduced by Parmenio, and offered him his ſervices. The king received him graciouſly, and had ſeveral conferences with him. Hamilcar did not fail to tranſmit to his country, whatever diſcoveries he made from time to time, of Alexander's deſigns. Nevertheleſs, on his Return to Carthage, after Alexander's death, he was conſidered as a betrayer of his country to that prince, and accordingly was put to death by a ſentence, which diſplayed equally the ingratitude and cruelty of his countrymen.

(*e*) I am now to ſpeak of the wars of the Carthaginians in Sicily, in the time of Pyrrhus, king of Epirus. The Romans, to whom the deſigns of that ambitious prince were not unknown, to ſtrengthen themſelves againſt any attempts he might make upon Italy, had renewed their treaties with the Carthaginians, who, on their ſide, were no leſs afraid of his croſſing into Sicily. To the articles of the preceding treaties, there was added an engagement of mutual aſſiſtance, in caſe either of the contracting powers ſhould be attacked by Pyrrhus.

(*f*) The foreſight of the Romans was very juſt; for Pyrrhus turned his arms againſt Italy, and gained many victories.

(*d*) Juſtin. l. 21. c. 6. (*e*) Polyb. l. 3. p. 250. Edit. Gronov. A. M. 3727. Carthage, 569, Rome, 471, Ant. J. C. 277. (*f*) Juſtin. l. 18. c. 2.

ries. The Carthaginians, in conſequence of the laſt treaty, thought themſelves obliged to aſſiſt the Romans; and accordingly ſent them a fleet of ſixſcore ſail under the command of Mago. This general, in an audience before the ſenate, ſignified to them the concern his ſuperiors took in the war, which they heard was carrying on againſt the Romans, and offered them their aſſiſtance. The ſenate returned thanks for the obliging offer of the Carthaginians, but at preſent thought fit to decline it.

(g) Mago, ſome days after, repaired to Pyrrhus, upon pretence of offering the mediation of Carthage for terminating his quarrel with the Romans; but in reality to ſound him, and diſcover, if poſſible, his deſigns with regard to Sicily, which common fame reported he was going to invade. They were afraid that either Pyrrhus or the Romans would interfere in the affairs of that iſland, and tranſport forces thither for the conqueſt of it. And, indeed, the Syracuſans, who had been beſieged for ſome time by the Carthaginians, had ſent preſſingly for ſuccour to Pyrrhus. This prince had a particular reaſon to eſpouſe their intereſts, having married Lanaſſa, daughter of Agathocles, by whom he had a ſon named Alexander. He at laſt ſailed from Tarentum, paſſed the Strait, and arrived in Sicily. His conqueſts at firſt were ſo rapid, that he left the Carthaginians, in the whole iſland, only the ſingle town of Lilybæum. He then laid ſiege to it, but meeting with a vigorous reſiſtance, was obliged to break up; not to mention that the urgent neceſſity of his affairs called him back to Italy, where his preſence was abſolutely neceſſary. Nor was it leſs ſo in Sicily, which, on his departure, returned to the obedience of its former maſters. Thus he loſt his iſland with the ſame rapidity that he had won it. As he was embarking, turning his eyes back to Sicily; (b) *What a fine field of battle*, †, ſaid he to thoſe about him, *do we leave*

(g) Juſtin. l. 18. c. 2.

(b) Plut. in Pyrr. p. 398.

† Οἵαν ἀπολείπομεν, ὦ φίλοι, Καρχηδονίοις καὶ Ῥωμαίοις παλαίστραν. *The Greek word is beautiful. Indeed Sicily was a kind of Palæſtra, where the Carthaginians and Romans*

leave the Carthaginians and Romans! His prediction was ſoon verified.

After his departure, the chief public employment of Syracuſe was conferred on Hiero, who afterwards obtained the name and dignity of king, by the united ſuffrages of the citizens, ſo greatly had his government pleaſed. He was appointed to carry on the war againſt the Carthaginians, and obtained ſeveral advantages over them. But now a common intereſt re-united them againſt a new enemy, who began to appear in Sicily, and juſtly alarmed both: Theſe were the Romans, who, having cruſhed all the enemies which had hitherto exerciſed their arms in Italy itſelf, were now powerful enough to carry them out of it; and to lay the foundation of that vaſt power there, to which they afterwards attained, and of which it was probable they had even then formed the deſign. Sicily lay too commodious for them, not to form a reſolution of eſtabliſhing themſelves in it. They therefore eagerly ſnatched this opportunity for croſſing into it, which cauſed the rupture between them and the Carthaginians, and gave riſe to the firſt Punic war. This I ſhall treat of more at large, by relating the cauſes of that war.

CHAP. II.

The hiſtory of Carthage, from the firſt Punic war to its deſtruction.

THE plan laid down by me for the proſecution of this hiſtory, does not allow me to enter into an exact detail of the wars between Rome and Carthage; ſince that relates rather to the Roman hiſtory, which I ſhall only tranſiently and occaſionally touch upon. My buſineſs is to relate ſuch facts only, as may give the reader a juſt idea of the republic, whoſe hiſtory lies before me; and this I may do, by confining myſelf to thoſe particulars which relate chiefly to the Cartha-

Romans exerciſed themſelves in war; and for many years ſeemed to play the part of wreſtlers with each other.

The Engliſh language, as well as the French, has no word to expreſs the Greek term.

Carthaginians, ſuch as their tranſactions in Sicily, Spain, and Africa, which are ſufficiently extenſive.

I have already obſerved, that from the firſt Punic war, to the ruin of Carthage, there were an hundred and eighteen years. This whole time may be divided into five parts or intervals.

I. The firſt Punic war laſted twenty-four years.	24
II. The interval between the firſt and ſecond Punic war, is alſo twenty-four years.	24
III. The ſecond Punic war took up ſeventeen years.	17
IV. The interval between the ſecond and third, is forty-nine years.	49
V. The third Punic war, terminated by the deduction of Carthage, continued but four years, and ſome months.	4
	118

ARTICLE I.

The firſt Punic war.

(*i*) THE firſt Punic war aroſe from the following cauſe. Some Campanian ſoldiers, in the ſervice of Agathocles, the Sicilian tyrant, having entered as friends into Meſſina, they ſoon after murthered part of the townſmen, drove out the reſt, married their wives, ſeized their effects, and remained ſole maſters of that important city. They then aſſumed the name of Mamertines. In imitation of them, and by their aſſiſtance, a Roman legion treated in the ſame cruel manner the city of Rhegium, lying directly oppoſite to Meſſina, on the other ſide of the ſtrait. Theſe two perfidious cities, ſupporting one another, became at laſt formidable to their neighbours; and eſpecially Meſſina, which being very powerful, gave great umbrage and uneaſineſs both to the Syracuſans and Carthaginians, who poſſeſſed one part of Sicily. After the Romans had got rid of the enemies they had

(*i*) Polyb. l. 1. p. 8. Edit Gronov. A. M. 3724. Rome, 468. Ant. J. C. 280.

had ſo long contended with, and particularly of Pyrrhus, they began to think it time to call their citizens to account, who had ſettled themſelves, near two years, at Rhegium in ſo cruel and treacherous a manner. Accordingly, they took the city, and killed, in the attack, the greateſt part of the inhabitants, who armed with deſpair, had fought to the laſt gaſp: three hundred only were left, who were carried to Rome, whipped, and then publickly beheaded in the Forum. The view which the Romans had in making this bloody execution, was, to prove to their allies their own ſincerity and innocence. Rhegium was immediately reſtored to its lawful poſſeſſors. The Mamertines, who were conſiderably weakened, as well by the ruin of their confederate city, as by the loſſes ſuſtained from the Syracuſans, who had lately placed Hiero at their Head, thought it time to provide for their own ſafety. But diviſions ariſing among them, one part ſurrendered the citadel to the Carthaginians, whilſt the other called in the Romans to their Aſſiſtance, and reſolved to put them in poſſeſſion of their city.

(*k*) The affair was debated in the Roman ſenate, where, being conſidered in all its lights, it appeared to have ſome difficulties. On one hand, it was thought baſe, and altogether unworthy of the Roman virtue, for them to undertake openly the defence of traitors, whoſe perfidy was exactly the ſame with that of the Rhegians, whom the Romans had puniſhed with ſo exemplary a ſeverity. On the other hand, it was of the utmoſt conſequence to ſtop the progreſs of the Carthaginians, who, not ſatisfied with their conqueſts in Africa and Spain, had alſo made themſelves maſters of almoſt all the iſlands of the Sardinian and Hetrurian ſeas; and would certainly get all Sicily into their hands, if they ſhould be ſuffered to poſſeſs themſelves of Meſſina. From thence, into Italy, the paſſage was very ſhort; and it was in ſome manner to invite an enemy to come over, to leave him that entrance open. Theſe reaſons, though ſo ſtrong, could not prevail with the ſenate to declare in favour of the Mamertines;

(*k*) Polyb. l. 1. p. 12, 13, 14, 15. Edit. Gronov.

tines; and accordingly, motives of honour and juſtice prevailed over thoſe of intereſt and policy. (*l*) But the people were not ſo ſcrupulous: for, in an aſſembly held on this ſubject, it was reſolved that the Mamertines ſhould be aſſiſted. The conſul Appius Claudius immediately ſet forward with his army, and boldly croſſed the ſtrait, after he had, by an ingenious ſtratagem, eluded the vigilance of the Carthaginian general. The Carthaginians, partly by intereſt and partly by force, were driven out of the citadel; and the city was by this means ſurrendered immediately to the conſul. The Carthaginians hanged their general, for having given up the citadel in ſo cowardly a manner, and prepared to beſiege the town with all their forces. Hiero joined them with his own. But the conſul having defeated them ſeparately, raiſed the ſiege, and laid waſte at pleaſure the neighbouring country, the enemy not daring to face him. This was the firſt expedition which the Romans made out of Italy.

It is doubted †, whether the motives which prompted the Romans to undertake this expedition, were very upright, and exactly conformable to the rules of ſtrict juſtice. However this be, their paſſage into Sicily, and the ſuccour they gave to the inhabitants of Meſſina, may be ſaid to have been the firſt ſteps by which they aſcended to that height of glory and grandeur they afterwards attained.

(*m*) Hiero, having reconciled himſelf to the Romans, and entered into an alliance with them, the Carthaginians bent all their thoughts on Sicily, and ſent numerous armies into that iſland. (*n*) Agrigentum was their place of arms, which, being attacked by the Romans, was won by them, after they had beſieged it ſeven months, and gained one battle.

(*o*) Notwithſtanding the advantage of this victory, and the conqueſt of ſo important a city, the Romans ſtill were not ſatisfied.

(*l*) A. M. 3741. Carthage, 583. Rome, 485. Ant. J. C. 623. Frontin. (*m*) Polyb. l. 1. p. 15—19. (*n*) A. M. 3743. Rome, 487. (*o*) Id. pag. 20.

† *The chevalier Folard examines this queſtion in his remarks upon Polybius*, l. 1. p. 16.

ſatisfied. They were ſenſible, that whilſt the Carthaginians ſhould continue maſters at ſea, the maritime places in the iſland would always ſide with them, and put it out of their power ever to drive them out of Sicily. Beſides, they could not, with any patience, ſee Africa enjoy a profound tranquillity, at a time that Italy was infeſted by ſo many incurſions of its enemies. They now firſt formed the deſign of having a fleet, and of diſputing the empire of the ſea with the Carthaginians. The undertaking was bold, and in outward appearance raſh; but argued the courage and grandeur of the Roman genius. The Romans were not then poſſeſſed of a ſingle veſſel, which they could call their own; and the ſhips which had tranſported their forces into Sicily had been borrowed of their neighbours. They were unexperienced in ſea affairs, had no carpenters for the building of ſhips, and knew nothing of the Quinqueremes or five-oar'd galleys, in which the chief ſtrength of fleets at that time conſiſted. But happily, the year before, one had been taken upon the coaſts of Italy, which ſerved as a model to build others by. The Romans now applied themſelves with ardour and incredible induſtry to the building of ſhips in the ſame form; and in the mean time they got together a ſet of rowers, who were taught an exerciſe and diſcipline utterly unknown to them before, in the following manner. Benches were made, on the ſhore, in the ſame order and faſhion with thoſe of gallies. The rowers were ſeated on theſe Benches, and taught, as if they had been furniſhed with oars, to throw themſelves backwards with their arms drawn to their breaſts; and then to throw their bodies and arms forward in one regular motion, the inſtant their commanding officer gave the ſignal. In two months, one hundred five-oar'd, and twenty three-oar'd galgallies were built; and after ſome time had been ſpent in exerciſing the rowers on ſhipboard, the fleet put to ſea, and went in queſt of the enemy. The conſul Duillius had the command of it.

(o) The Romans coming up with the Carthaginians near the

(o) Polyb. l. 1. p. 22. A. M. 3745. Rome, 489.

the coaſt of Myle, they prepared for an engagement. As the Roman gallies, by their being clumſily and haſtily built, were neither very nimble, nor eaſy to work; this inconvenience was ſupplied by a machine *, invented for this occaſion, and afterwards known by the name of the (*p*) Corvus (*Crow* or *Crane*) by the help of which they grappled the enemy's ſhips, boarded them, and immediately came to cloſe engagement. The ſignal for fighting was given. The Carthaginian fleet conſiſted of an hundred and thirty ſail under the command of Hannibal †. He himſelf was on board a galley of ſeven benches of oars, which had once belonged to Pyrrhus. The Carthaginians highly deſpiſing enemies who were utterly unacquainted with ſea-affairs, imagined that their very appearance would put them to flight, and therefore came forward boldly, with little expectation of fighting; but firmly imagining they ſhould reap the ſpoils, which they had already devoured with their eyes. They were nevertheleſs a little ſurprized at the ſight of the abovementioned engines, raiſed on the prow of every one of the enemy's ſhips, and which was entirely new to them. But their aſtoniſhment increaſed, when they ſaw theſe engines drop down at once; and being thrown forcibly into their veſſels, grapple them in ſpite of all reſiſtance. This changed the form of the engagement, and obliged the Carthaginians to come to cloſe engagement with their enemies, as though they had fought them on land. They ſoon were unable to ſuſtain the attack of the Roman veſſels, upon which a horrible ſlaughter enſued; and the Carthaginians loſt fourſcore veſſels, among which was the admiral's galley, he himſelf eſcaping with difficulty in a ſmall boat.

So conſiderable and unexpected a victory, raiſed the courage of the Romans, and ſeemed to redouble their vigour for the continuance of the war. Extraordinary honours were beſtowed on

(*p*) Polyb. l. 1. p. 31.

* *See the ſeveral ſpecies of this machine in the explanations of the plates of the ſecond part of Vol. XIV. of this work, after the Chevalier Folard.*

† *A different perſon from the great Hannibal.*

on Duillius, who was the firſt Roman that had a naval triumph decreed him. Beſides which, a roſtral pillar was erected in his honour, with a noble inſcription; which pillar is now ſtanding in Rome *.

(*p*) During the two following years, the Romans grew inſenſibly ſtronger at ſea, by their gaining ſeveral naval victories. But theſe were conſidered by them only as eſſays preparatory to the great deſign they meditated of carrying the war into Africa, and of combating the Carthaginians in their own country. There was nothing the latter dreaded more; and to divert ſo dangerous a blow, they reſolved to fight the enemy whatever might be the conſequence.

(*q*) The Romans had elected M. Atilius Regulus, and L. Manlius conſuls for this year. Their fleet conſiſted of three hundred and thirty veſſels, on board of which were one hundred and forty thouſand men, each veſſel having three hundred rowers, and an hundred and twenty ſoldiers. That of the Carthaginians, commanded by Hanno and Hamilcar, had twenty veſſels more than the Romans, and a greater number of men in proportion. The two fleets came in ſight of each other near Ecnomus in Sicily. No man could behold two ſuch formidable navies, or be a ſpectator of the extraordinary preparations they made for fighting, without being under ſome concern, on ſeeing the danger which menaced two of the moſt powerful ſtates in the world. As the courage on both ſides was equal, and no great diſparity in the forces, the fight was obſtinate, and the victory long doubtful; but at laſt the Carthaginians were overcome. More than ſixty of their ſhips were taken by the enemy, and thirty ſunk. The Romans loſt twenty-four, not one of which was taken by the Carthaginians.

(*r*) The fruit of this victory, as the Romans had deſigned it, was their ſailing to Africa, after having refitted their ſhips, and provided them with all neceſſaries for carrying on a long war in a foreign country. They landed happily in Africa, and begun

(*p*) Polyb. l. 1. p. 22. (*q*) Id. pag. 25. A. M. 3749. Rome 493. (*r*) Ibid. p. 30.

* *Theſe pillars are called ſhips with which they were adorned,* Roſtratæ, *from the beaks of* Roſtra.

begun the war by taking a town called Clypea, which had a commodious haven. From thence, after having ſent an expreſs to Rome, to give advice of their landing, and to receive orders from the ſenate, they over-ran the open country, in which they made terrible havock; bringing away whole flocks of cattle, and twenty thouſand priſoners.

(*s*) The expreſs returned in the mean time with the orders of the ſenate, which were, that Regulus ſhould continue to command the armies in Africa, with the title of proconſul; and that his collegue ſhould return with a great part of the fleet and the forces; leaving Regulus only forty veſſels, fifteen thouſand foot, and five hundred horſe. Their leaving the latter with ſo few ſhips and troops, was a viſible renunciation of the advantages which might have been expected from this deſcent upon Africa.

The people at Rome depended greatly on the courage and abilities of Regulus; and the city was in univerſal joy, when it was known that he was continued in the command in Africa; (*t*) but he himſelf was afflicted on that account. When news was brought him of it, he wrote to Rome, and deſired, in the ſtrongeſt terms, that he might be appointed a ſucceſſor. His chief reaſon was, that the death of the farmer who rented his grounds, having given one of his hirelings an opportunity of carrying off all the implemenrs of tillage; his preſence was neceſſary for taking care of his little ſpot of ground (it being but ſeven acres) which was all his family ſubſiſted upon. But the ſenate undertook to have his lands cultivated at the public expence; to maintain his wife and children; and to indemnify him for the loſs he had ſuſtained by the robbery of his hireling. Thrice happy age! in which poverty was thus had in honour, and was united with the moſt rare and uncommon merit, and the higheſt employments of the ſtate! Regulus, thus freed from his domeſtic cares, bent his whole thoughts on diſcharging the duty of a general.

(*u*) After taking ſeveral caſtles, he laid ſiege to Adis, one of the ſtrongeſt fortreſſes of the country. The Carthaginians,

(*s*) A. M. 3750. Rome 494. (*t*) Val. Max. l. 4. c. 4.
(*u*) Polyb. l. 1. p. 31—36.

exaſperated at ſeeing their enemies thus laying waſte their lands at pleaſure, at laſt took the field, and marched againſt them, to force them to raiſe the ſiege. With this view, they poſted themſelves on a hill, which overlooked the Roman camp, and was convenient for annoying the enemy; but at the ſame time, by its ſituation, uſeleſs to one part of their army. For the ſtrength of the Carthaginians lay chiefly in their horſes and elephants, which are of no ſervice but in plains. Regulus did not give them an opportunity of deſcending from the hill; but taking advantage of this eſſential miſtake of the Carthaginian generals, he fell upon them in this poſt; and, after meeting with a feeble reſiſtance, put the enemy to flight, plundered their camp, and laid waſte the adjacent countries. Then, having taken Tunis *, an important city, and which brought him near Carthage, he made his army encamp there.

The enemy were in the utmoſt alarm. All things had ſucceeded

* *In the interval betwixt the departure of Manlius and the taking of Tunis, we are to place the memorable combat of Regulus and his whole army, with a ſerpent of ſo prodigious a ſize, that the fabulous one of Cadmus is hardly comparable to it. The ſtory of this ſerpent was elegantly writ by Livy, but it is now loſt. Valerius Maximus however partly repairs that loſs; and in the laſt chapter of his firſt book, gives us this account of his monſter from Livy himſelf—He [Livy] ſays, that on the banks of Bagrada (an African river) lay a ſerpent of ſo enormous a ſize, that it kept the whole Roman army from coming to the river. Several ſoldiers had been buried in the wide caverns of its belly, and many preſſed to death in the ſpiral volumes of its tail. Its ſkin was impenetrable to darts; and it was with repeated endeavours that ſtones, ſlung from military engines, at laſt killed it. The ſerpent then exhibited a ſight that was more terrible to the Roman cohorts and legions, than even Carthage itſelf. The ſtreams of the river were dyed with its blood, and the ſtench of its putrified carcaſe infecting the adjacent country, the Roman army was forced to decamp. Its ſkin, one hundred and twenty foot long, was ſent to Rome; and, if Pliny may be credited, was to be ſeen (together with the jaw-bone of the ſame monſter, in the temple where they were firſt depoſited) as low as the Numantine war.*

ceeded ill with them, their forces had been defeated by ſea and land, and upwards of two hundred towns had ſurrendered to the conqueror. Beſides, the Numidians made greater havock in their territories than even the Romans. They expected every moment to ſee their capital beſieged. And their affliction was increaſed by the concourſe of peaſants with their wives and children, who flocked from all parts to Carthage for ſafety; which gave them melancholy apprehenſions of a famine in caſe of a ſiege. Regulus, afraid of having the glory of his victories torn from him by a ſucceſſor, made ſome propoſal of an accommodation to the vanquiſhed enemy; but the conditions appeared ſo hard, that they could not liſten to them. As he did not doubt his being ſoon maſter of Carthage, he would not abate any thing in his demands; but, by an infatuation, which is almoſt inſeparable from great and unexpected ſucceſs, he treated them with haughtineſs; and pretended, that every thing he ſuffered them to poſſeſs, ought to be eſteemed a favour, with this farther inſult, *That they ought either to overcome like brave men, or learn to ſubmit to the victor* *. So harſh and diſdainful a treatment only fired their reſentment, and made them reſolve rather to die ſword in hand, than to do any thing which might derogate from the dignity of Carthage.

Reduced to this fatal extremity, they received, in the happieſt juncture, a reinforcement of auxiliary troops out of Greece, with Xanthippus the Lacedæmonian at their head, who had been educated in the diſcipline of Sparta, and learnt the art of war in that renowned and excellent ſchool. When he had heard the circumſtances of the laſt battle, which were told him at his requeſt; clearly diſcerned the occaſion of its loſs; and perfectly informed himſelf in the ſtrength of Carthage; he declared publickly, and repeated it often, in the hearing of the reſt of the officers, that the misfortunes of the Carthaginians were owing entirely to the incapacity of their generals. Theſe diſcourſes came at laſt to the ear of the pub-

* Δεῖ τὸς ἀγαθὸς ἢ νικᾶν, ἢ εἴκειν τοῖς ὑπερίχυσιν. Diod. Eclog. l. 23. c. 10.

lick council; the members of it were ſtruck with them, and they requeſted the favour of ſeeing and talking with him. He then corroborated his opinion with ſuch ſtrong and convincing reaſons, that the overſights committed by the generals were viſible to every one; and he proved as clearly to the council, that, by a conduct oppoſite to the former, they would not only ſecure their dominions, but drive the enemy out of them. This ſpeech revived the courage and hopes of the Carthaginians; and Xanthippus was intreated, and, in ſome meaſure, forced to accept the command of the army. When the Carthaginians ſaw, in his exerciſing of their forces near the city, the manner in which he drew them up in order of battle, made them advance or retreat on the firſt ſignal, file off with order and expedition; in a word, form all the evolutions and movements of the military art: they were ſtruck with aſtoniſhment, and owned, that the ableſt generals which Carthage had hitherto produced, knew nothing in compariſon of Xanthippus.

The officers, ſoldiers, and every one were loſt in admiration; and, what is very uncommon, jealouſy gave no allay to it; the fear of the preſent danger, and the love of their country ſtifling without doubt all other ſentiments. The gloomy conſternation, which had before ſeized the whole army, was ſucceeded by joy and alacrity. The ſoldiers were urgent to be led againſt the enemy, in the firm aſſurance (as they ſaid) of being victorious under their new leader, and of obliterating the diſgrace of former defeats. Xanthippus did not ſuffer their ardour to cool; and the ſight of the enemy only inflamed it. When he was got within little more than twelve hundred paces of them, he thought proper to call a council of war, in order to ſhew a reſpect to the Carthaginian generals, by conſulting them. All unanimouſly joined in opinion with him; upon which they reſolved to give the enemy battle the following day.

The Carthaginian army was compoſed of twelve thouſand foot, four thouſand horſe, and about an hundred elephants. That of the Romans, as near as may be gueſſed from what

goes

goes before (for Polybius gives no determinate number) conſiſted of fifteen thouſand, and three hundred horſe.

It muſt be a noble ſight to ſee two armies, not overcharged with numbers, but compoſed of brave ſoldiers, and commanded by very able generals, engaged in battle. In thoſe tumultuous fights, where two or three hundred thouſand are engaged on both ſides, confuſion is inevitable; and it is difficult, amidſt a thouſand events, where chance generally ſeems to have the advantage over counſel, to diſcover the true merit of commanders, and the real cauſes of victory. But in ſuch engagements as this before us, nothing eſcapes the curioſity of the reader; for he clearly ſees the diſpoſition of the two armies; imagines he almoſt hears the orders given out by the generals; follows all the movements of the army; diſcovers palpably by that means the faults on both ſides; and is thereby qualified to determine, with certainty, the cauſe to which the victory or defeat are owing. The ſucceſs of this battle, however inconſiderable it may appear, from the ſmall number of the combatants, was nevertheleſs to decide the fate of Carthage.

The diſpoſition of both armies was as follows. Xanthippus drew up all his elephants in front. Behind theſe, at ſome diſtance, he placed the Carthaginian infantry in one body or phalanx. The foreign troops in the Carthaginian ſervice were poſted, one part of them on the right, between the phalanx and the horſe; and the other, compoſed of light-armed ſoldiers, in platoons, at the head of the two wings of the cavalry.

On the ſide of the Romans, as they apprehended the elephants moſt, Regulus, to provide againſt them, poſted his light-armed ſoldiers, on a line, in the front of the legions. In the rear of theſe, he placed the cohorts one behind another, and the horſe on the wings. In thus ſtraitening the front of his main battle, to give it more depth, he indeed took a juſt precaution, ſays Polybius, againſt the elephants; but he did not provide for the inequality of his cavalry, which was much inferior in numbers to that of the enemy.

The

The two armies being thus drawn up, waited only for the ſignal. Xanthippus ordered the elephants to advance, to break the ranks of the enemy; and commands the two wings of the cavalry to charge the Romans in flank. At the ſame time, the latter, claſhing their arms, and ſhouting after the manner of their country, advance againſt the enemy. Their cavalry did not ſtand the onſet long, it being ſo much inferior to that of the Carthaginians. The infantry in the left wing, to avoid the attack of the elephants, and ſhew how little they feared the mercenaries who formed the enemy's right wing, attacks it, puts it to flight, and purſues it to the camp. Thoſe in the firſt ranks, who were oppoſed to the elephants, were broke and trod under foot. after fighting valiantly; and the reſt of the main body ſtood firm for ſome time, by reaſon of its great depth. But the rear being attacked in flank by the enemy's cavalry, and obliged to face about and receive it; and thoſe who had broke through the elephants, coming to the phalanx of the Carthaginians, which had not yet engaged, and which received them in good order, the Romans were routed on all ſides, and entirely defeated. The greateſt part of them were cruſhed to death by the enormous weight of the elephants: and the remainder, ſtanding in their ranks, were ſhot through and through with arrows from the enemy's horſe. Only a ſmall number fled; and as they were in an open country, the horſe and elephants killed a great part of them. Five hundred, or thereabouts, who went off with Regulus, were taken priſoners with him. The Carthaginians loſt, in this battle, eight hundred mercenaries, who were oppoſed to the left wing of the Romans; and of the latter only two thouſand eſcaped, who, by their purſuing the enemy's right wing, had drawn themſelves out of the engagement. All the reſt, Regulus and thoſe taken with him excepted, were left dead in the field. The two thouſand, who had eſcaped the ſlaughter, retired to Clypea, and were ſaved in an almoſt miraculous manner.

The Carthaginians, after having ſtripped the dead, entered Carthage in triumph, dragging after them the unfortunate Regulus, and five hundred priſoners. Their joy was ſo much the

the greater, as, but a very few days before, they had ſeen themſelves upon the brink of ruin. The men and women, old and young people crouded the temples, to return thanks to the immortal gods; and ſeveral days were devoted wholly to feſtivities and rejoicings.

Xanthippus, who had contributed ſo much to this happy change, had the wiſdom to withdraw ſhortly after, from the apprehenſion leſt his glory, which had hitherto been unſullied, might, after this firſt glare of it, inſenſibly fade away, and leave him expoſed to the darts of envy and calumny, which are very dangerous, but moſt in a foreign country, when a man ſtands alone, unſupported by friends, relations, or any other ſuccour.

Polybius tells us, that Xanthippus's departure was related in a different manner, and he promiſes to take notice of it in another place: but that part of his hiſtory has not come down to us. We read in (*x*) Appian, the Carthaginians, excited by a mean and deteſtable jealouſy of Xanthippus's glory, and unable to bear the thoughts that they ſhould ſtand indebted to Sparta for their ſafety; upon pretence of conducting him, and his attendants, back with honour to his own country, with a numerous convoy of ſhips; they gave private orders to have them all put to death in their paſſage; as if with him they could have buried in the waves for ever the memory of his ſervices, and their horrid ingratitude to him *.

This

(*x*) De Bell. Pun. p. 30.

* *This perfidious action, as it is related by Appian, may poſſibly be true, when we conſider the character of the Carthaginians, who were certainly a cruel and treatherous people. But, if it be fact, one would wonder why Polybius ſhould reſerve for another occaſion, the relation of an incident, which comes in moſt properly here, as it finiſhes at once the character and life of Xanthippus. His ſilence therefore in this place makes me think, that he intended to bring Xanthippus again upon the ſtage; and to exhibit him to the reader in a different light from that in which he is placed by Appian. To this let me add, that it ſhewed no great depth of policy in the Carthaginians, to take this method of diſpatching him,*

This battle, ſays (*y*) Polybius, though not ſo conſiderable as many others, may yet furniſh very ſalutary inſtructions; which, adds that author, is the greateſt benefit that can be reaped from the ſtudy of hiſtory.

Firſt, ſhould any man put a great confidence in preſent happineſs, after he has conſidered the fate of Regulus? That general, inſolent with victory, inexorable to the conquered, and deaf to all their remonſtrances, ſaw himſelf a few days after vanquiſhed by them, and made their priſoner. Hannibal offered the ſame reflection to Scipio, when he exhorted him not to be dazzled with the ſucceſs of his arms. Regulus, ſaid he, would have been recorded amongſt the few inſtances of valour and felicity, had he, after the victory obtained in this very country, granted our fathers the peace which they ſued for. But putting no bounds to his ambition and the inſolence of ſucceſs, the greater his proſperity the more ignominious was his fall *.

In the ſecond place, the truth of the ſaying of Euripides is here ſeen in its full extent, *That one wiſe head is worth a great many hands* †. A ſingle man here changes the whole face of affairs. On one hand, he defeats troops which were thought invincible; on the other, he revives the courage of a city

(*y*) Lib. I. p. 36, 37.

him, when ſo many others offered, which were leſs liable to cenſure. In this ſcheme formed for his deſtruction, not only himſelf, but all his followers were to be murdered, without the pretence of even a ſtorm, or loſs of one ſingle Carthaginian to cover or excuſe the pepetration of ſo horrid a crime.

* Inter pauca felicitatis virtutiſque exempla M. Atilius quondam in hac eadem terra fuiſſet, ſi victor pacem petentibus dediſſet patribus noſtris. Sed non ſtatuendo tandem felicitati modum, nec cohibendo efferentem ſe fortunam, quanto altius elatus erat, eo fœdius corruit. *Liv.* l. 30. n. 30.

† Ὡς ἓν σοφὸν βούλευμα τὰς πόλλας χεῖρας νικᾷ. *It may not be improper to take notice in this place (as it was forgot before) of a miſtake of the learned Caſaubon, in his tranſlation of a paſſage of Polybius concerning Xanthippus. The paſſage is this,* Ἐν οἷς καὶ Ξάνθιππον τίνα Λακεδαιμόνιον ἄνδρα τὴς Λακωνικὴς ἀγωγῆς μετειχηκότα, καὶ τριζὴν ἐν τοῖς πολεμικοῖς ἔχοντα σύμμετρον. *Which is thus rendered by*

city and an army, that was ſeized with aſtoniſhment and deſpair.

Such, as Polybius obſerves, is the uſe which ought to be made of the ſtudy of hiſtory. For there being two ways of acquiring improvement and inſtruction, firſt by one's own experience, and ſecondly by that of other men, it is much more wiſe and uſeful to improve by other mens miſcarriages than by our own.

I return to Regulus, that I may here finiſh what relates to him; Polybius, to our great diſappointment, taking no farther notice of that general *. After

by Caſaubon. In queis [militibus ſc. Græcia allatis] Xanthippus quidam fuit Lacedæmonius vir diſciplina Laconica imbutus, & qui rei militaris uſum mediocrem habebat. *Whereas, agreeably with the whole character and conduct of Xanthippus, I take the ſenſe of this paſſage to be,* a man formed by the Spartan diſcipline, and proportionably [*not moderately*] ſkilful in military affairs.

* *This ſilence of Polybius, has prejudiced a great many learned men againſt many of the ſtories told of Regulus's barbarous treatment, after he was taken by the Carthaginians. Mr. Rollin ſpeaks no farther of this matter, and therefore I ſhall give my reader the ſubſtance of what is brought againſt the general belief of the Roman writers (as well hiſtorians as poets) and of Appian on this ſubject. Firſt, it is urged that Polybius was very ſenſible that the ſtory of theſe cruelties was falſe; and therefore, that he might not diſoblge the Romans, by contradicting ſo general a belief, he choſe rather to be ſilent on Regulus after he was taken priſoner, than to violate the truth of hiſtory, of which he was ſo ſtrict an obſerver. This opinion is farther ſtrengthened (ſay the adverſaries of this belief) by a fragment of Diodorus, which ſays, that the wife of Regulus, exaſperated at the death of her huſband in Carthage, occaſioned, as ſhe imagined, by barbarous uſage, perſuaded her ſons to revenge the fate of their father by the cruel treatment of two Carthaginian captives (thought to be Boſtar and Hamilcar taken in the ſea-fight againſt Sicily, after the misfortune of Regulus, and) put into her hands for the redemption of her huſband. One of theſe died by the ſeverity of his impriſonment; and the other, by the care of the ſenate, who deteſted the cruelty, ſurvived and was recovered to health. This treatment of the cap-*

(z) After being kept ſome years in priſon, he was ſent to Rome to propoſe an exchange of priſoners. He had been obliged to take an oath that he would return in caſe he proved unſucceſsful. He then acquainted the ſenate with the ſubject of his voyage; and, being invited by them to give his opinion freely, he anſwered, That he could no longer do it as a ſenator, having loſt both his quality, and that of a Roman citizen, from the time that he had fallen into the hands of his enemies: but he did not refuſe to offer his thoughts as a private perſon. This was a very delicate affair. Every one was touched with the misfortunes of ſo great a man. He needed only, ſays Cicero, have ſpoke one word, and it would have reſtored him to his liberty, his eſtate, his dignity, his wife, his children, and his country: but that word appeared to him contrary to the honour and welfare of the ſtate. He therefore plainly declared, that an exchange of priſoners ought not to be ſo much as thought of: that ſuch an example would be of fatal conſequence to the republic: that citizens, who had ſo baſely ſurrendered their arms and perſons to the enemy, were unworthy of the leaſt compaſſion, and rendered incapable of ſerving their country: that with regard to himſelf, as he was ſo

(z) Appian. de Bello Pun. p. 2, 3. Cic. de Off. l. 3. n. 99, 100. Aul. Gel. l. 6. c. 4. Senec. Ep. 99. A. M. 3755. Rome, 499.

captives, and the reſentment of the ſenate on that account, found a third argument or preſumption againſt the truth of this ſtory of Regulus, which is thus urged. Regulus dying in his captivity by the uſual courſe of nature, his wife, thus fruſtrated of her hopes of the redeeming of him by exchange of her captives, treated them with the utmoſt barbarity in conſequence of her belief of the ill uſage which Regulus had received. The ſenate being angry with her for it, to give ſome colour to her cruelties, ſhe gave out among her acquaintance and kindred, that her huſband died in the way generally related. This, like all other reports, increaſed gradually: and, from the national hatred betwixt the Carthaginians and Romans, was eaſily and generally believed by the latter. How far this is concluſive againſt the teſtimoniess of two ſuch weighty authors as Cicero and Seneca (to ſay nothing of the poets) is left to the judgment of the reader.

ſo far advanced in years, his death ought to be conſidered as nothing; whereas they had in their hands ſeveral Carthaginian generals, in the flower of their age, and capable of doing their country great ſervices for many years. It was with difficulty that the ſenate complied with ſo generous and unexampled a counſel. (*a*) The illuſtrious exile therefore left Rome, in order to return to Carthage; unmoved either with the deep affliction of his friends, or the tears of his wife and children, although he knew but too well the grievous torments which were prepared for him. And indeed, the moment his enemies ſaw him returned, without having obtained the exchange of priſoners, they put him to every kind of torture their barbarous cruelty could invent. They impriſoned him for a long time in a diſmal dungeon, whence (after cutting off his eyelids) they drew him at once into the ſun, when its beams darted the ſtrongeſt heat. They next put him into a kind of cheſt ſtuck full of nails, whoſe points wounding him, did not allow him a moment's eaſe either day or night. Laſtly, after having been long tormented by being kept for ever awake in this dreadful torture, his mercileſs enemies nailed him to a croſs, their uſual puniſhment, and left him to expire on it. Such was the end of this great man. His enemies, by depriving him of ſome days, perhaps years of life, brought eternal infamy on themſelves.

(*b*) The blow which the Romans had received in Africa did not diſcourage them. They made greater preparations than before, to recover their loſs; and put to ſea, the following campaign, three hundred and ſixty veſſels. The Carthaginians ſailed out to meet them with two hundred; but were beat in an engagement fought on the coaſts of Sicily, and an hundred and fourteen of their ſhips were taken by the Romans. Theſe ſailed into Africa to take in the few ſoldiers who had eſcaped the purſuit of the enemy, after the defeat of Regulus; and had defended themſelves vigorouſly in * Clupea, where they had been unſucceſsfully beſieged.

Here

(*a*) Horat. l. 3. Od. 3. (*b*) Polyb. l. 8. p. 37.

* *Or Clypea.*

Here we are again aſtoniſhed that the Romans, after ſo conſiderable a victory, and with ſo large a fleet, ſhould ſail into Africa, only to bring from thence a ſmall garriſon; whereas, they might have attempted the conqueſt of it, ſince Regulus, with much fewer forces, had almoſt compleated it.

(c) The Romans were overtaken by a ſtorm in their return, which almoſt deſtroyed their whole fleet. (d) The like misfortune befel them alſo the following year. However, they conſol'd themſelves for this double loſs, by a victory which they gained over Aſdrubal, from whom they took near an hundred and forty elephants. This news being brought to Rome, it filled the whole city with joy, not only becauſe the ſtrength of the enemy's army was conſiderably diminiſhed by the loſs of their elephants; but chiefly becauſe this victory had inſpired the land forces with freſh courage; which from the defeat of Regulus, had not dared to venture upon an engagement; ſo great was the terror with which thoſe formidable animals had filled the minds of all the ſoldiers. It was therefore judged proper to make a greater effort than ever, in order to finiſh, if poſſible, a war which had continued fourteen years. The two conſuls ſet ſail with a fleet of two hundred ſhips, and arriving in Sicily, formed the bold deſign of beſieging Lilybæum. This was the ſtrongeſt town which the Carthaginians poſſeſſed in that iſland; and the loſs of it would be attended with that of every part of it, and open to the Romans a free paſſage into Africa.

(e) The reader will ſuppoſe, that the utmoſt ardour was ſhown, both in the aſſault and defence of the place. Imilcon was governor there, with ten thouſand regular forces, excluſive of the inhabitants; and Hannibal, the ſon of Hamilcar, ſoon brought him as many more from Carthage; he having with the utmoſt intrepid courage, forced his way through the enemy's fleet, and arrived happily in the port. The

(c) Polyb. l. 8. p. 38—40. (d) p. 41, 42. (e) Polyb. l. 1. p. 44—50.

The Romans had not loſt any time. Having brought forward their engines, they beat down ſeveral towers with their battering rams; and gaining ground daily, they made ſuch progreſs, as gave the beſieged, who now were cloſely preſſed, ſome fears. The governor ſaw plainly that there was no other way left to ſave the city, but by firing the engines of the beſiegers. Having therefore prepared his forces for this enterprize, he ſent them out at day-break with torches in their hands, tow, and all kinds of combuſtible matters; and at the ſame time attacked all the engines. The Romans ſtrove with unparalleled bravery, to repel them, and the engagement was veay bloody. Every man, aſſailant as well as defendant, ſtood to his poſt, and choſe to die, rather than quit it. At laſt, after a long reſiſtance, and dreadful ſlaughter, the beſieged ſounded a retreat, and left the Romans in poſſeſſion of their works. This ſcene being over, Hannibal, embarking in the night, and concealing his departure from the enemy, ſailed for Drepanum, where Adherbal commanded for the Carthaginians. Drepanum was advantageouſly ſituated; having a commodious port, and lying about an hundred and twenty furlongs from Lilybæum; and was of ſo much conſequence to the Carthaginians, that they had been always very deſirous of preſerving it.

The Romans, animated by their late ſucceſs, renewed the attack with greater vigour than ever; the beſieged not daring to venture a ſecond time to burn their machines, becauſe of the ill ſucceſs they had met with in their firſt attempt. But a furious wind riſing ſuddenly, ſome mercenary ſoldiers repreſented to the governor, that now was the favourable opportunity for them to fire the engines of the beſiegers, eſpecially as the wind blew full againſt them: and they offered themſelves for the enterprize. The offer was accepted, and accordingly they were furniſhed with every thing neceſſary. In a moment the fire catched all the engines; and the Romans could not poſſibly extinguiſh it, becauſe the flames being inſtantly ſpread every where, the wind carried the ſparks and ſmoke full in their eyes, ſo that they could not ſee where to apply relief; whereas their enemies ſaw clearly where

to aim their ſtrokes, and throw their fire. This accident made the Romans loſe all hopes of being ever able to carry the place by force. They therefore turned the ſiege into a blockade; raiſed a line of contravallation round the town; and diſperſing their army in every part of the neighbourhood, reſolved to effect, by time, what they found themſelves abſolutely unable to perform any other way.

(*f*) When the tranſactions of the ſiege of Lilybæum, and the loſs of part of the forces were known at Rome, the citizens, ſo far from deſponding at this ill news, ſeemed to be fired with new vigour. Every man ſtrove to be foremoſt in the muſter-roll; ſo that in a very little time, an army of ten thouſand men was raiſed, who croſſing the ſtrait, marched by land to join the beſiegers.

(*g*) At the ſame time, P. Claudius Pulcher the conſul, formed a deſign of attacking Adherbal in Drepanum. He thought himſelf ſure of ſurprizing him, becauſe, after the loſs lately ſuſtained by the Romans at Lilybæum, the enemy could not imagine that they would venture out again at ſea. Fluſhed with theſe hopes, he ſailed out with his fleet in the night, the better to conceal his deſign. But he had to do with an active general, whoſe vigilance he could not elude, and who did not even give him time to draw up his ſhips in line of battle, but fell vigorouſly upon him whilſt his fleet was in diſorder and confuſion. The Carthaginians gained a compleat victory. Of the Roman fleet, only thirty veſſels got off, which being in company with the conſul, fled with him, and got away in the beſt manner they could along the coaſt. All the reſt, amounting to fourſcore and thirteen, with the men on board them, were taken by the Carthaginians; a few ſoldiers excepted, who had eſcaped from the ſhipwreck of their veſſels. This victory diſplayed as much the prudence and valour of Adherbal, as it reflected ſhame and ignominy on the Roman conſul.

Ju-

(*f*) Polyb. p. 50. (*g*) Ibid. p. 51. A. M. 3756. Rome, 500.

(*b*) Junius, his collegue, was neither more prudent nor more fortunate than himſelf, but loſt almoſt his whole fleet by his ill conduct. Endeavouring to atone for his misfortune by ſome conſiderable action, he held a ſecret intelligence with the inhabitants of Eryx †, and by that means got the city ſurrendered to him. On the ſummit of the mountain ſtood the temple of Venus Erycina, which was certainly the moſt beautiful as well as the richeſt of all the Sicilian temples. The city ſtood a little below the ſummit of this mountain, and the road that led to it was very long, and of a difficult acceſs. Junius poſted one part of his troops upon the top, and the remainder at the foot of the mountain, imagining that he now had nothing to fear; but Hamilcar, ſurnamed Barcha, father of the famous Hannibal, found means to get into the city, which lay between the two camps of the enemy, and there fortified himſelf. From this advantageous poſt, he harraſſed the Romans inceſſantly for two years. One can ſcarce conceive how it was poſſible for the Carthaginians to defend themſelves, when thus attacked from both the ſummit and foot of the mountain; and unable to get proviſions, but from a little port, which was the only one open to them. By ſuch enterprizes as theſe, the abilities and prudent courage of a general, are as well, or perhaps better diſcovered, than by the winning of a battle.

(*i*) For five years, nothing memorable was performed on either ſide. The Romans were once of opinion, that their land-forces would alone be capable of finiſhing the ſiege of Lilybæum: but the war being protracted beyond their expectation, they returned to their firſt plan, and made extraordinary efforts to fit out a new fleet. The publick treaſury was at a low ebb; but this want was ſupplied by private purſes; ſo ardent was the love which the Romans bore their country. Every man, according to his circumſtances, contributed to the common expence; and, upon publick ſecu-

(*b*) Polyb. l. 1. p. 54——59. (*i*) Id. p. 59.——62.
† *A city and mountain of Sicily.*

rity, advanced money, without the leaſt ſcruple, for an expedition on which the glory and ſafety of Rome depended. One man fitted out a ſhip at his own charge; another was equipped by the contributions of two or three; ſo that, in a very little time, two hundred were ready for ſailing. (*k*) The command was given to Lutatius the conſul, who immediately put to ſea. The enemy's fleet had retired into Africa, by which means the conſul eaſily ſeized upon all the advantageous poſts in the neighbourhood of Lilybæum, and, foreſeeing that he ſhould ſoon be forced to fight, he did all that lay in his power, to aſſure himſelf of ſucceſs; and employed the interval of exerciſing his ſoldiers and ſeamen at ſea.

He was ſoon informed that the Carthaginian fleet drew near, under the command of Hanno, who landed in a ſmall iſland called Hiera, oppoſite to Depranum. His deſign was to reach Eryx undiſcovered by the Romans, in order to ſupply the army there; and to reinforce his troops, and take Barcha on board to aſſiſt him in the expected engagement. But the conſul ſuſpecting his intention, was beforehand with him; and having aſſembled all his beſt forces, ſailed for the ſmall iſland * Æguſa, which lay near the other. He acquainted his officers with the deſign he had of attacking the enemy on the morrow. Accordingly, at day-break, he put all things in readineſs, when unfortunately the wind was favourable to the enemy, which made him heſitate whether he ſhould give them battle. But conſidering that the Carthaginian fleet, when unloaded of its proviſions, would become lighter and more fit for action; and, beſides, would be conſiderably ſtrengthned by the forces and preſence of Barcha, he came to a reſolution at once; and notwithſtanding the foul weather, made directly to the enemy. The conſul had choice forces, able ſeamen, and excellent ſhips, built after the model of a galley that had been lately taken from the enemy; and which was the compleateſt in its kind, that had

(*k*) A. M. 3763. Rome, 507.

* *They are now called Ægates.*

had ever been ſeen. The Carthaginians, on the other hand, were deſtitute of all theſe advantages. As they had been the entire maſters at ſea for ſome years, and the Romans did not once dare to face them, they had them in the higheſt contempt, and looked upon themſelves as invincible. On the firſt report of the motion of the enemy, the Carthaginians had put to ſea a fleet fitted out in haſte, as appeared from every circumſtance of it: the ſoldiers and ſeamen being all mercenaries, newly levied, without the leaſt experience, reſolution, or zeal, ſince it was not for their own country they were going to fight. This ſoon appeared in the engagement. They could not ſuſtain the firſt attack. Fifty of their veſſels were ſunk, and ſeventy taken with their whole crews. The reſt, favoured by a wind which roſe very ſeaſonably for them, made the beſt of their way to the little iſland from whence they had ſailed. There were upwards of ten thouſand taken priſoners. The conſul ſailed immediately for Lilybæum, and joined his forces to thoſe of the beſiegers.

When the news of this defeat arrived at Carthage, it occaſioned ſo much the greater ſurprize and terror, as it was leſs expected. The ſenate however did not loſe their courage, though they ſaw themſelves quite unable to continue the war. As the Romans were now maſters of the ſea, it was not poſſible for the Carthaginians to ſend either proviſions, or reinforcements to the armies in Sicily. An expreſs was therefore immediately diſpatched to Barcha, the general there, impowering him to act as he ſhould think proper. Barcha, ſo long as he had room to entertain the leaſt hopes, had done every thing that could be expected from the moſt intrepid courage and the moſt conſummate wiſdom. But having now no reſſource left, he ſent a deputation to the conſul, in order to treat about a peace. Prudence, ſays Polybius, conſiſts in knowing how to reſiſt and yield at a ſeaſonable juncture. Lutatius was not inſenſible how tired the Romans were grown of a war, which had exhauſted them both of men and money; and the dreadful conſequences which had attended on Regulus's inexorable and imprudent obſtina-

cy,

cy, were freſh in their memories. He therefore complied without difficulty, and dictated the following treaty.

THERE SHALL BE PEACE BETWEEN ROME AND CARTHAGE, (IN CASE THE ROMAN PEOPLE APPROVE OF IT) ON THE FOLLOWING CONDITIONS: THE CARTHAGINIANS SHALL EVACUATE ENTIRELY ALL SICILY; SHALL NO LONGER MAKE WAR UPON HIERO, THE SYRACUSANS, OR THEIR ALLIES: THEY SHALL RESTORE TO THE ROMANS, WITHOUT RANSOM, ALL THE PRISONERS WHICH THEY HAVE TAKEN FROM THEM; AND PAY THEM, WITHIN TWENTY YEARS, * TWO THOUSAND TWO HUNDRED EUBOIC TALENTS OF SILVER †. It is worth the reader's remarking by the way, the exact and clear terms in which this treaty is expreſſed; that in ſo ſhort a compaſs adjuſts the intereſts both by ſea and land, of two powerful republics and their allies.

When theſe conditions were brought to Rome, the people, not approving of them, ſent ten commiſſioners to Sicily, to terminate the affair. (*l*) Theſe made no alteration as to the ſubſtance of the treaty; only ſhortning the time appointed for the payment, reducing it to ten years. A thouſand talents were added to the ſum that has been ſtipulated, which was to be paid immediately; and the Carthaginians were required to depart out of all the iſlands, ſituated between Italy and Sicily. Sardinia was not comprehended in this treaty, but they gave it up, ſome years after, by a treaty.

(*m*) Such was the concluſion of this war, the longeſt mentioned in hiſtory, ſince it continued twenty-four years without intermiſſion. The obſtinacy, in diſputing for empire, was equal on either ſide: The ſame reſolution, the ſame greatneſs of ſoul, in forming as well as in executing of pro-

(*l*) Polyb. l. 3. p. 182. (*m*) A. M. 3763. Carthage 605. Rome, 507. Ant. J. C. 241.

* *This ſum amounts to near ſix millions, one hundred and eighty thouſand French livres.*

† 515,000*l. Engliſh money.*

projects, being conſpicuous on both ſides. The Carthaginians had the ſuperiority over them with regard to experience in naval affairs; in the ſtrength and ſwiftneſs of their veſſels; their working of them; the ſkill and capacity of their pilots; the knowledge of coaſts, ſhallows, roads and winds; and in the inexhauſtible fund of wealth, which furniſhed all the expences of ſo long and obſtinate a war. The Romans had none of theſe advantages; but their courage, zeal for the publick good, love of their country, and a noble emulation of glory, ſupplied all of them. We are aſtoniſhed to ſee a nation, ſo raw and inexperienced in naval affairs, not only diſputing the ſea with a people, who were beſt ſkilled in them, and more powerful than any that had ever been before; but even gaining ſeveral victories over them at ſea. No difficulties or calamities could diſcourage them. They certainly would not have thought of peace, in the circumſtances in which the Carthaginians demanded it. One unfortunate campaign diſpirits the latter; whereas the Romans are not ſhaken by a ſucceſſion of them.

As to ſoldiers, though there was no compariſon between thoſe of Rome and Carthage, the former being infinitely ſuperior in point of courage; among the generals who commanded in this war, Hamilcar ſurnamed Barcha, was doubtleſs the moſt conſpicuous for his bravery and prudence.

The Libyan war; or againſt the mercenaries.

(*n*) The war which the Carthaginians waged againſt the Romans, was * ſucceeded immediately by another the very ſame year, which, though of much ſhorter continuance, was infinitely more dangerous; as it was carried on in the very heart of the republic, and attended with ſuch cruelty and barbarity, as is ſcarce to be paralleled in hiſtory; I mean the war which the Carthaginians were obliged to ſuſtain againſt their mercenary troops, who had ſerved under them in Sicily, and commonly called the African or Libyan war †. It

(*n*) Polyb. l. 1. p. 65—89.

* *The ſame year that the firſt Punic war ended.*

† *And ſometimes* Ξενικὸν, *or the war with the Mercenaries.*

It continued only three years and a half, but was a very bloody one. The occaſion of it was this:

(o) As ſoon as the treaty was concluded with the Romans, Hamilcar, having carried to Lilybæum the forces which were in Eryx, reſigned his commiſſion; and left to Giſgo, governor of the place, the care of tranſporting theſe forces into Africa. Giſgo, as tho' he had foreſeen what would happen, did not ſhip them all off at once, but in ſmall and ſeparate parties; in order that thoſe who came firſt might be paid off, and ſent home, before the arrival of the reſt. This conduct ſhowed great forecaſt and wiſdom, but was not ſeconded equally at Carthage. As the republic was drained by the expence of a long war, and the paying near three millions to the Romans on ſigning the peace, the forces were not paid off in proportion as they arrived; but it was thought proper to wait for the reſt, in the hopes of obtaining from them (when they ſhould be all together) a remiſſion of ſome part of their arrears. This was the firſt overſight.

Here the genius of a ſtate compoſed of merchants diſcovers itſelf, who know the full value of money, but not the merit of ſoldiers; who make a traffick of their blood, as though they were goods, and always go to the cheapeſt market. In ſuch a republic, when an exigency is once anſwered, the merit of ſervices is no longer remembered.

Theſe ſoldiers, moſt of whom came to Carthage, being long accuſtomed to a licentious life, cauſed great diſturbances in the city; to remedy which, it was propoſed to their officers, to march them all to a little neighbouring town called Sicca, and there ſupply them with whatever was neceſſary for their ſubſiſtence, till the arrival of the reſt of their companions; and that then they ſhould all be paid off, and ſent home. This was a ſecond overſight.

A third was, refuſing to let them leave their baggage, their wives and children in Carthage, as they deſired; and the forcing them to remove theſe to Sicca; whereas, had they ſtaid in Carthage, they would have been in a manner ſo many hoſtages. Be-

(o) Polyb. l. 1. p. 66.

Being all met together at Sicca, they began (having little elſe to do) to compute the arrears of their pay, which they made much more than was really due to them. To this computation, they added the mighty promiſes which had been made them, at different times, as an encouragement for them to do their duty; and pretended that theſe likewiſe ought to be placed to account. Hanno, who was then governor of Africa, and had been ſent to them from the magiſtrates of Carthage, propoſed to theſe ſoldiers ſome remiſſion of their arrears; and deſired that they would content themſelves with receiving a part, becauſe of the great diſtreſs to which the commonwealth was reduced, and its preſent unhappy circumſtances. The reader will eaſily gueſs how ſuch a propoſal was received. Complaints, murmurs, ſeditions and inſolent clamours were every where heard. Theſe troops being compoſed of different nations, who were ſtrangers to one another's language, were incapable of hearing reaſon, when they once mutinied. Spaniards, Gauls, Ligurians; inhabitants of the Balearian iſles; Greeks, the greateſt part of them ſlaves or deſerters, and a very great number of Africans, compoſed theſe mercenary forces. But now, tranſported with rage, they immediately break up, march towards Carthage, (being upwards of twenty thouſand) and encamp at Tunis, not far from that metropolis.

The Carthaginians diſcovered too late their error. There was no compliance, how groveling ſoever, to which they did not ſtoop, to ſooth theſe exaſperated ſoldiers; who, on their ſide, practiſed every knaviſh art which could be thought of, in order to extort money from them. When one point was gained, they immediately had recourſe to a new artifice, on which to ground ſome new demand. Was their pay ſettled beyond the agreement made with them, they ſtill would be reimburſed for the loſſes which they pretended to have ſuſtained either by the death of horſes; by the exceſſive price which at certain times they had paid for bread-corn; and ſtill inſiſted on the recompence which had been promiſed them. As nothing could be fixed, the Carthaginians, with great difficulty, prevailed on them to refer themſelves

to the opinion of ſome general who had commanded in Sicily. Accordingly they pitched upon Giſgo, who had always been very acceptable to them. This general harangued them in a mild and inſinuating manner; recalled to their memories the long time they had been in the Carthaginian ſervice; the conſiderable ſums they had received from the republic; and granted almoſt all their demands.

The treaty was upon the point of being concluded, when two mutineers occaſioned a tumult in every part of the camp. One of theſe was Spendius a Capuan, who had been a ſlave at Rome, and fled to the Carthaginians. He was a tall, luſty, and extremely bold fellow. The fear he was under, of falling into the hands of his old maſter, by whom he was ſure to be hanged, (as was the cuſtom) prompted him to break off the accommodation. He was ſeconded by one Matho *, who had been very active in forming the conſpiracy. Theſe two repreſented to the Africans, that the inſtant after their companions ſhould be diſcharged and ſent home, they being thus left alone in their own country, would fall a ſacrifice to the rage of the Carthaginians, who would take vengeance upon them for the common rebellion. This was ſufficient to raiſe them to fury. They immediately made choice of Spendius and Matho for their chiefs. No remonſtrances were heard; and whoever offered to make any was immediately put to death. They ran to Giſgo's tent, plundered it of the money deſigned for the payment of the forces; dragged even that general himſelf to priſon, with all his attendants; after having treated them with the utmoſt indignities. All the cities of Africa, to whom they had ſent deputies, to exhort them to recover their liberty, came over to

* *Matho was an African, and free born; but as he had been active in raiſing the rebellion, an accommodation would have ruined him. He therefore, deſpairing of a pardon, embraced the intereſts of Spendius with more zeal than any of the rebels; and firſt inſinuated to the Africans, the danger of concluding a peace, as this would leave them alone and expoſed to the rage of their old maſters.* Polyb. p. 98. Edit. Gronov.

to them, Utica and Hippacra excepted, which they therefore beſieged.

Carthage had never been before expoſed to ſuch imminent danger. The citizens of it, to a man, drew their particular ſubſiſtence from the rents or revenues of their lands, and the publick expences from the tribute paid from Africa. But all this was ſtopped at once; and (a much worſe circumſtance) was turned againſt them. They found themſelves deſtitute of arms and forces either for ſea or land; of all neceſſary preparatiuns either for the ſuſtaining of a ſiege, or the equipping of a fleet; and, to compleat their misfortunes, without any hopes of foreign aſſiſtance, either from their friends or allies.

They might in ſome ſenſe accuſe themſelves for the diſtreſs to which they were reduced. During the laſt war, they had treated the African nations with the utmoſt rigour, by impoſing exceſſive tributes on them, in the exaction of which, no allowance was made for poverty or extreme miſery: and governors, ſuch as Hanno, were treated with the greater reſpect, the more ſevere they had been in levying thoſe tributes. So that theſe Africans were eaſily prevailed upon to engage in this rebellion. At the very firſt ſignal that was made, it broke out, and in a moment became general. The women, who had often, with the deepeſt affliction, ſeen their huſbands and fathers dragged to priſon for non-payment, were more exaſperated than the men; and with pleaſure gave up all their ornaments towards the expences of the war; ſo that the chief of the rebels, after paying all they had promiſed the ſoldiers, found themſelves ſtill in the midſt of plenty. An inſtructive leſſon, ſays Polybius, to miniſters; as it teaches them to look, not only to the preſent occaſion, but to extend their views to futurity.

The Carthaginians, notwithſtanding their preſent diſtreſs, did not deſpond, but made the moſt extraordinary efforts for their defence. The command of the army was given to Hanno. Troops were levied by land and ſea; horſe as as well as foot. All citizens, capable of bearing arms, were muſtered: Mercenaries were invited from all parts; and all the ſhips which the republick had left were refitted.

The rebels diſcovered no leſs ardour. We related before, that they had beſieged two cities which refuſed to join them. Their army was now increaſed to ſeventy thouſand men. After detachments had been drawn from it to carry on thoſe ſieges, they pitched their camp at Tunis, and thereby held Carthage in a kind of blockade; filling it with perpetual alarms, and advancing up to its very walls by day as well as by night.

Hanno had marched to the relief of Utica, and gained a conſiderable advantage, which had he made a proper uſe of, might have proved deciſive: But entering the city, and only diverting himſelf there, the mercenaries, who were poſted on a neighbouring hill covered with trees, hearing how careleſs the enemy were, poured down upon them; found the ſoldiers every where off their duty; took and plundered the camp, and ſeized upon all the proviſions, &c. brought from Carthage to ſuccour the beſieged. Nor was this the only error committed by Hanno; and errors, on ſuch occaſions, are much the moſt fatal. Hamilcar, ſurnamed Barcha, was therefore appointed to ſucceed him. This general anſwered the idea which had been entertained of him; and his firſt ſucceſs was the obliging the rebels to raiſe the ſiege of Utica. He then marched againſt their enemy which was incamped near Carthage; defeated part of it, and ſeized almoſt all their advantageous poſts. Theſe ſucceſſes revived the courage of the Carthaginians.

The arrival of a young Numidian nobleman, Naravaſus by name, who out of his eſteem for the perſon and merit of Barcha, joined him with two thouſand Numidians, was of great ſervice to that general. Animated by this reinforcement, he fell upon the rebels, who had incloſed him in a valley; killed ten thouſand of them, and took four thouſand priſoners. The young Numidian diſtinguiſhed himſelf greatly in this battle. Barcha took into his troops, as many of the priſoners as were deſirous of being inliſted, and gave the reſt free liberty to go wherever they pleaſed, on condition that they ſhould never take up arms any more againſt the Carthaginians; otherwiſe, that every man of them who

was

was taken, ſhould be put to death. This conduct proves the wiſdom of that general. He thought this a better expedient than extreme ſeverity. And indeed where a multitude of mutineers are concerned, the greateſt part of whom were drawn in by the perſuaſions of the moſt hot-headed, or thro' fear of the moſt furious, clemency ſeldom fails of being ſucceſsful.

Spendius, the chief of the rebels, fearing that this affected lenity of Barcha might occaſion a defection among his troops, thought the only expedient left him to prevent it, would be, to put them upon ſome ſignal action, in order to deprive them of all hopes of being ever reconciled to the enemy. With this view, after having read to them ſome fictitious letters, by which advice was given him, of a ſecret deſign concerted betwixt ſome of their comrades and Giſgo, for the reſcuing him out of priſon, where he had been ſo long detained; he brought them to the barbarous reſolution, of murdering him and all the reſt of the priſoners; and any man who durſt offer any milder counſel, was immediately ſacrificed to their fury. Accordingly, this unfortunate general, and ſeven hundred priſoners, who were confined with him, were brought out to the head of the camp, where Giſgo fell the firſt ſacrifice. and afterwards all the reſt. Their hands were cut off, their thighs broke, and their bodies, ſtill breathing, were thrown into a hole. The Carthaginians ſent a herald to demand their remains, in order to pay them the laſt ſad office, but were refuſed; and the herald was further told, that whoever preſumed to come upon the like errand, ſhould meet with Giſgo's fate. And indeed, the rebels immediately came to this unanimous reſolution, *viz.* to treat all ſuch Carthaginians as ſhould fall into their hands in the ſame barbarous manner: and decreed farther, that if any of their allies were taken, they ſhould, after their hands were cut off, be ſent back to Carthage. This bloody reſolution was but too punctually executed,

The Carthaginians were now juſt beginning to breathe, as it were, and recover their ſpirits, when a number of unlucky accidents plunged them again into freſh dangers. A diviſion

aroſe among their generals; and the proviſions, of which they were in extreme neceſſity, coming to them by ſea, were all caſt away in a ſtorm. But their moſt grievous misfortune was, the ſudden defection of the two only cities, which till then had preſerved their allegiance, and in all times adhered inviolably to the commonwealth. Theſe were Utica and Hippacra. Theſe cities, without the leaſt reaſon, or even ſo much as a pretence, went over at once to the rebels; and, tranſported with the like rage and fury, murdered the governor, with the garriſon ſent to their relief; and carried their inhumanity ſo far, as to refuſe their dead bodies to the Carthaginians, who demanded them back in order for burial.

The rebels, animated by ſo much ſucceſs, laid ſiege to Carthage, but were obliged immediately to raiſe it. They nevertheleſs continued the war. Having drawn together, into one body, all their own troops, and thoſe of the allies, (making upwards of fifty thouſand men in all) they watched the motions of Hamilcar's army, but carefully kept their own on the hills; and avoided coming down into the plains, becauſe the enemy would there have been ſo much ſuperior to them, on account of their elephants and horſes. Hamilcar, more ſkilful in the art of war than they, never expoſed himſelf to any of their attacks; but, taking advantage of their overſights, often diſpoſſeſſed them of their poſts, if their ſoldiers ſtraggled but ever ſo little; and harraſſed them a thouſand ways. Such of them as fell into his hands, were thrown to wild beaſts. At laſt, he ſurprized them at a time when they leaſt expected it, and ſhut them up in a poſt which was ſo ſituated, that it was impoſſible for them to get out of it. Not daring to venture a battle, and being unable to get off, they began to fortify their camp, and ſurround it with ditches and intrenchments. But an enemy within themſelves, and which was much more formidable, had reduced them to the greateſt extremity: This was hunger, which was ſo raging, that they at laſt eat one another: divine providence, ſays Polybius, thus revenging upon themſelves the barbarous cruelty they had exerciſed on others. They now had no reſſource left, and

knew but too well the puniſhments which would be inflicted on them, in caſe they ſhould fall alive into the hands of the enemy. After ſuch bloody ſcenes as had been acted by them, they did not ſo much as think of peace, or of coming to an accommodation. They had ſent to their forces encamped at Tunis for aſſiſtance, but with no ſucceſs. In the mean time the famine increaſed daily. They had firſt eat their priſoners, then their ſlaves; and now their fellow-citizens only were left to be devoured. Their chiefs, now no longer able to reſiſt the complaints and cries of the multitude, who threatened to cut all their throats, if they did not ſurrender, went themſelves to Hamilcar, after having obtained a ſafe-conduct from him. The conditions of the treaty were, that the Carthaginians ſhould ſelect any ten of the rebels, to treat them as they ſhonld think fit, and that the reſt ſhould be diſmiſſed with only one ſuit of clothes for each. When the treaty was ſigned, the chiefs themſelves were arreſted, and detained by the Carthaginians, who plainly ſhowed, on this occaſion, that they were not over ſcrupulous in point of honeſty. The rebels, hearing that their chiefs were ſeized, and knowing nothing of the convention, ſuſpected that they were betrayed, aad thereupon immediately took up arms. But Hamilcar, having ſurrounded them, brought forward his elephants; and either trod them all under foot, or cut them to pieces, they being upwards of forty thouſand.

The conſequence of this victory was, the reduction of almoſt all the cities of Africa, which immediately returned to their allegiance. Hamilcar, without loſs of time, marched againſt Tunis, which ever ſince the beginning of the war had been the aſylum of the rebels, and their place of arms. He inveſted it on one ſide, whilſt Hannibal, who was joined in the command with him, beſieged it on the other. Then advancing near the walls, and ordering croſſes to be ſet up, he hung Spendius on one of them, and his companions who had been ſeized with him on the reſt, where they all expired. Matho, the other chief, who commanded in the city, ſaw plainly by this what he himſelf might expect; and for that reaſon was much more attentive to his own defence. Perceiving

ceiving that Hannibal, as being confident of ſucceſs, was very negligent in all things, he made a ſally, attacked his quarters, killed many of his men, took ſeveral priſoners, among whom was Hannibal himſelf, and plundered his camp. Then taking Spendius from the croſs, he put Hannibal in his place, after having made him ſuffer inexpreſſible torments; and ſacrificed round the body of Spendius, thirty citizens of the firſt quality in Carthage, as ſo many victims of his vengeance. One would conclude, that there had been a mutual emulation betwixt the contending Parties, which of them ſhould out-do the other, in acts of the moſt barbarous cruelty.

Barcha being at ſuch a diſtance from his collegue, it was ſome time before his misfortune reached him; and beſides, the road lying betwixt the two camps being impracticable, it was impoſſible for him to advance haſtily to his aſſiſtance. This unlucky accident cauſed a great conſternation in Carthage. The reader may have obſerved, in the courſe of this war, a continual viciſſitude of proſperity and adverſity, of ſecurity and fear, of joy and grief; ſo various and inconſtant were the events on either ſide.

In Carthage it was thought adviſeable to make one bold puſh for all. Accordingly all the youth capable of bearing arms, were preſſed into the ſervice. Hanno was ſent to join Hamilcar: and thirty ſenators were deputed to conjure thoſe generals, in the name of the republic, to forget paſt quarrels, and ſacrifice their reſentments to their country's welfare. This was immediately complied with; they mutually embraced, and were reconciled ſincerely to one another.

From this time, the Carthaginians were ſucceſsful in all things; and Matho, who, in every attempt after this came off with advantage, at laſt thought himſelf obliged to hazard a battle; and this was juſt what the Carthaginians wanted. The leaders on both ſides animated their troops, as going to fight a battle, which would for ever decide their fate. An engagement immediately enſued. Victory was not long in ſuſpence; for the rebels every where giving ground, the Africans were almoſt all ſlain, and the reſt ſurrendered. Matho was taken alive, and carried to Carthage. All Africa returned

returned immediately to its Allegiance, except the two perfidious cities which had lately revolted; however, they were ſoon forced to ſurrender at diſcretion.

And now the victorious army returned to Carthage, and was there received with ſhouts of joy, and the congratulations of the whole city. Matho and his ſoldiers, after having adorned the public triumph, were led to execution; and finiſhed by a painful and ignominious death, a life that had been polluted with the blackeſt treaſons, and unparalleled barbarities. Such was the concluſion of the war againſt the mercenaries, after having laſted three years and four months. It furniſhed, ſays Polybius, an ever-memorable leſſon to all nations, not to employ, in their armies, a greater number of mercenaries than citizens; nor to rely, for the defence of their ſtate, on a body of men who are not attached to it, either by intereſt or affection.

I hitherto purpoſely deferred taking notice of ſuch tranſactions of Sardinia, as paſſed at the time I have been ſpeaking of, and which were, in ſome meaſure, dependent on, and conſequential of the war waged in Africa againſt the mercenaries. They exhibit the ſame violent methods to promote rebellion, the ſame exceſſes of cruelty; as if the wind had carried the ſame ſpirit of diſcord and fury from Africa into Sardinia.

When the news was brought there, of what Spendius and Matho were doing in Africa, the mercenaries in that iſland alſo ſhook off the yoke, in imitation of thoſe incendiaries. They began by the murder of Boſtar their general, and of all the Carthaginians under him. A ſucceſſor was ſent; but all the forces which he carried with him, went over to the rebels; hung the general on a croſs; and, throughout the whole iſland, put all the Carthaginians to the ſword, after having made them ſuffer inexpreſſible torments. They then beſieged all the cities one after another, and ſoon got poſſeſſion of the whole country. But feuds ariſing between them and the natives, the mercenaries were drove entirely out of the iſland, and took ſanctuary in Italy. Thus the Carthaginians loſt Sardinia, an iſland of great importance to them,

them, on account of its extent, its fertility, and the great number of its inhabitants.

The Romans, ever ſince their treaty with the Carthaginians, had behaved towards them with great juſtice and moderation. A ſlight quarrel on account of ſome Roman merchants who were ſeized at Carthage, for their having ſupplied the enemy with proviſions, had embroiled them a little. But their merchants being reſtored on the firſt complaint made to the ſenate of Carthage; the Romans, who loved to diſplay their juſtice and generoſity on all occaſions, made the Carthaginians a return for their antient friendſhip; ſerved them to the utmoſt of their power; forbid their merchants to furniſh any other nation with proviſions; and even refuſed to liſten to the propoſals made by the Sardininian rebels, when invited by them to take poſſeſſion of the iſland.

But theſe ſcruples and delicacy wore off by degrees; and Cæſar's advantageous teſtimony (in Salluſt) of their honeſty and plain-dealing, could not, with any propriety, be applied here: * "Altho', ſays he, in all the Punic wars, the Carthaginians, both in peace and during truces, had committed a number of deteſtable actions, the Romans could never, (how inviting ſoever the opportunity might be) be prevailed upon to retaliate ſuch uſage: They being more attentive to their own glory, than to the revenge they might have juſtly taken on ſuch perfidious enemies."

(*p*) The mercenaries, who, as was obſerved, had retired into Italy, brought the Romans at laſt to the reſolution of ſailing into Sardinia, to render themſelves maſters of it. The Carthaginians were deeply afflicted at the news; upon pretence that they had a more juſt title to Sardinia than the Romans; they therefore put themſelves in a poſture, to take a ſpeedy

(*p*) A. M. 3767. Carth. 609. Rom. 511. Ant. J. C. 237.

* Bellis Punicis omnibus, cùm ſæpe Carthaginienſes & in pace & per inducias multa nefanda facinora feciſſent, nunquam ipſi per occaſionem talia fecere: magis quod ſe dignum foret, quàm quod in illos jure fieri poſſet, quærebant. *Salluſt. in bell. Catilin.*

ſpeedy and juſt revenge on thoſe who had excited the people of that iſland to take up arms againſt them. But the Romans, pretending that theſe preparations were made, not againſt Sardinia, but their ſtate, declared war againſt the Carthaginians. The latter, quite exhauſted in every reſpect, and ſcarce beginning to breathe, were in no condition to ſuſtain a war. The neceſſity of the times was therefore to be complied with, and they were forced to yield to a more powerful rival. A freſh treaty was thereupon made, by which they gave up Sardinia to the Romans; and obliged themſelves to a new payment of twelve hundred talents, to keep off the war with which they were menaced. This injuſtice of the Romans was the true cauſe of the ſecond Punic war, as will appear in the ſequel.

The ſecond Punic war.

(q) The ſecond Punic war, which I am now going to relate, is one of the moſt memorable recorded in hiſtory, and moſt worthy the attention of an inquiſitive reader; whether we conſider the boldneſs of the enterprizes; the wiſdom employed in the execution; the obſtinate efforts of two rival nations, and the ready reſſources they found in their loweſt ebb of fortune; the variety of uncommon events, and the uncertain iſſue of ſo long and bloody a war; or laſtly, the aſſemblage of the moſt perfect models in every kind of merit; and the moſt inſtructive leſſons that occur in hiſtory, either with regard to war, policy, or government. Never did two more powerful, or at leaſt more warlike ſtates or nations make war againſt each other, and never had theſe in queſtion ſeen themſelves raiſed to a more exalted pitch of power and glory. Rome and Carthage were, doubtleſs the two firſt ſtates of the world. Having already tried their ſtrength in the firſt punic war, and thereby made an eſſay of each other's power, and knew perfectly well what either could do. In this ſecond war, the fate of arms was ſo equally ballanced, and the ſucceſs ſo intermixed with viciſſitudes and varieties, that that party triumphed which had been

(q) Liv. l. 21. n. 1.

been moſt expoſed to ruin. Great as the forces of theſe two nations were, it may almoſt be ſaid, that their mutual hatred was ſtill greater. The Romans, on one ſide, could not with any patience ſee the vanquiſhed preſuming to attack them; and the Carthaginians, on the other, were exaſperated at the equally rapacious and mean treatment, which they pretended to have received from the victor.

The plan which I have laid down, does not permit me to enter into an exact detail of this war, whereof Italy, Sicily, Spain and Africa, were the ſeveral ſeats; and which has a ſtill cloſer connection with the Roman hiſtory than with that I am now writing. I ſhall confine myſelf therefore, principally, to ſuch tranſactions as relate to the Carthaginians; and endeavour, as far as I am able, to give my reader an idea of the genius and character of Hannibal, who perhaps was the greateſt warrior that antiquity has to boaſt of.

The remote and more immediate Cauſes of the ſecond Punic war.

Before I come to ſpeak of the declaration of war betwixt the Romans and Carthaginians, I think it neceſſary to lay down the true cauſes of it; and to point out by what ſteps this rupture, betwixt theſe two nations, was ſo long preparing, before it broke out into an open flame.

That man would be groſsly miſtaken, ſays Polybius (*r*), who ſhould look upon the taking of Saguntum by Hannibal as the true cauſe of the ſecond Punic war. The regret of the Carthaginians, for their having ſo tamely given up Sicily, by the treaty which terminated the firſt Punic war; the injuſtice and violence of the Romans, who took advantage, from the troubles excited in Africa, to diſpoſſeſs the Carthaginians of Sardinia, and to impoſe a new tribute on them; and the ſucceſs and conqueſts of the latter in Spain: Theſe were the true cauſes of the violation of the treaty, as Livy *, (agreeing

(*r*) Lib. 3. p. 162---168.

* Angebant ingentis ſpiritûs virum Sicilia Sardiniaque amiſſæ: Nam & Siciliam nimis celeri deſperatione rerum conceſſam; & Sardiniam interim motum Africæ fraude Romanorum, ſtipendio etiam ſuperimpoſito, interceptam. *Liv. l.* 21. *n.* 1.

(agreeing here with Polybius) inſinuates in few words, in the beginning of his hiſtory of the ſecond Punic war.

(s) And indeed Hamilcar, ſirnamed Barcha, was highly exaſperated on account of the laſt treaty which the neceſſity of the times had compelled the Carthaginians to ſubmit to; and he therefore meditated the deſign of taking juſt, tho' diſtant meaſures, for breaking it the firſt favourable opportunity that ſhould offer.

When the troubles of Africa were appeaſed, he was ſent upon an expedition againſt the Numidians; in which, giving freſh proofs of his courage and abilities, his merit raiſed him to the command of the army which was to act in Spain. (t) Hannibal his ſon, at that time but nine years of age, begged with the utmoſt importunity to attend him on this occaſion; and for that purpoſe employed all the ſoothing arts ſo common to children of his age, and which have ſo much power over a tender father. Hamilcar could not refuſe him; and after having made him ſwear upon the altars, that the would declare himſelf an enemy to the Romans as ſoon as his age would allow him to do it, he took his ſon with him.

Hamilcar poſſeſſed all the qualities which conſtitute the great general. To an invincible courage, and the moſt conſummate prudence, he added a moſt popular and inſinuating behaviour. He ſubdued, in a very ſhort time, the greateſt part of the nations of Spain, either by the terror of his arms, or his engaging conduct; and after enjoying the command there nine years, came to an end worthy his exalted character, dying glorioufly in arms for the cauſe of his country.

(u) The Carthaginians appointed Aſdrubal, his ſon-in-law, to ſucceed him. This general, to ſecure the country, built a city, which by the advantage of its ſituation, the commodiouſneſs of its harbours, its fortifications, and flow of wealth through its great commerce, became one of the moſt conſiderable cities in the world. It was called New Carthage, and to this day is known by the name of Carthagena.

From

(s) Polyb. l. 2. p. 90. (t) Polyb. l. 3. p. 127. Liv. l. 21. n. 1. (u) Polyb. l. 2. p. 101. A. M. 3776. Rome, 520.

From the ſeveral ſteps of theſe two great generals, it was eaſy to perceive that they were meditating ſome mighty deſign, which they had always in view, and laid their ſchemes at a great diſtance for the putting it in execution. The Romans were ſenſible of this, and reproached themſelves for their indolence and ſloth, which had thrown them into a kind of lethargy; at a time that the enemy were rapidly purſuing their victories in Spain, which might one day be turned againſt them. They would have been very well pleaſed to attack them by open force, and to wreſt their conqueſts out of their hands. But the fear of another (not leſs formidable) enemy, the Gauls, kept them from ſhewing their reſentments. They therefore had recourſe to negociations; and concluded a treaty with Aſdrubal, in which, without taking any notice of the reſt of Spain, they contented themſelves with introducing an article, by which the Carthaginians were not allowed to make any conqueſts beyond the Iberus.

(*x*) Aſdrubal, in the mean time, ſtill puſhed on his conqueſts, but took care not to paſs beyond the limits ſtipulated by the treaty; and ſparing no endeavours to win the chiefs of the ſeveral nations, by a courteous and engaging behaviour, he brought them over to the intereſt of Carthage, more by perſuaſive methods than force of arms. But unhappily, after having governed Spain eight years, he was treacherouſly murdered by a Gaul, who took ſo barbarous revenge for a private grudge he bore him *.

(*y*) Three years before his death, he had writ to Carthage, to deſire that Hannibal, then twenty-two years of age, might be

(*x*) Polyb. l. 2. p. 123. Liv. l. 21. n. 2. (*y*) Liv. l. 21. n. 3, 4. A. M. 3783. Rome, 530.

* *The murder was an effect of the extraordinary fidelity of this Gaul, whoſe maſter had fallen by the hand of Aſdrubal. It was perpetrated in publick; and the murderer being ſeized by the guards, and put to the torture, expreſſed ſo ſtrong a ſatisfaction in the thoughts of his having executed his revenge ſo ſucceſsfully, that he ſeemed to inſult all the terror of his torments.* Eo fuit habitu oris, ut ſuperante lætitia dolores, ridentis etiam ſpeciem præbuerit. *Liv.* l. 21. n. 1.

be ſent to him. The propoſal met with ſome difficulty, as the ſenate was divided betwixt two powerful factions, which, from Hamilcar's time, had began to follow oppoſite views, in the adminiſtration and affairs of the ſtate. One faction was headed by Hanno, whoſe birth, merit, and zeal for the publick welfare, gave him great influence in the publick deliberations. This faction propoſed, on every occaſion, the concluding of a ſafe peace, and the preſerving the conqueſts in Spain, as being preferable to the uncertain events of an expenſive war, which the members of it foreſaw would one day occaſion the ruin of Carthage. The other, called the Barcinian faction, becauſe it ſupported the intereſt of Barcha and his family, had, to its antient merit and credit in the city, added the reputation which the ſignal exploits of Hamilcar and Aſdrubal had given it; and declared openly for war. When therefore Aſdrubal's demand came to be debated in the ſenate, Hanno repreſented the danger of ſending ſo early into the field, a young man, who had all the haughtineſs and imperious temper of his father; and who ought therefore, rather to be kept a long time, and very carefully, under the eye of the magiſtrates, and the power of the laws, that he might learn obedience, and a modeſty which ſhould teach him not to think himſelf ſuperior to all other men. He concluded with ſaying, that he feared, this ſpark which was then kindling, would one day riſe to a conflagration. His remonſtrances were not heard, ſo that the Barcinian faction had the ſuperiority, and Hannibal ſet out for Spain.

The moment of his arrival there, he drew upon himſelf the eyes of the whole army, who fancied they ſaw Hamilcar his father ſurvive in him. He ſeemed to dart the ſame fire from his eyes; the ſame martial vigour diſplayed itſelf in the air of his countenance, with the ſame features and engaging carriage. But his perſonal qualities endeared him ſtill more. He poſſeſſed almoſt every talent that conſtitutes the great man. His patience in labour was invincible, his temperance was ſurprizing, his courage in the greateſt dangers intrepid, and his preſence of mind in the heat of battle admirable; and, a

ſtill more wonderful circumſtance, his diſpoſition and caſt of mind were ſo flexible, that nature had formed him equally for commanding or obeying; ſo that it was doubtful, whether he was deareſt to the ſoldiers or the generals. He ſerved three campaigns under Aſdrubal.

(z) The ſuffrages of both the army and people concurred to raiſe him to the ſupreme command, upon the death of Aſdrubal. I know not whether it was not even then, or about that time, that the republic, to heighten his credit and authority, advanced him to the firſt dignity of the ſtate, that of one of its Suffetes, which was ſometimes conferred upon generals. It is from Cornelius Nepos that we have borrowed this circumſtance of his life, who, ſpeaking of the prætorſhip beſtowed on Hannibal, upon his return to Carthage and the concluſion of the peace, ſays, that this was twenty-two years after he had been nominated king *.

The moment he was created general, Hannibal, as if Italy had been allotted to him, and he was even then appointed to make war upon the Romans, turned ſecretly his whole views on that ſide; and loſt no time, for fear of being prevented by death, as his father and brother-in-law had been. In Spain he took ſeveral ſtrong towns, and conquered many nations. Though the Spaniards had ſo much advantage over him with regard to the number of forces (their army amounting to upwards of an hundred thouſand men) yet he choſe his time and poſts ſo happily, that he entirely defeated them. After this victory every thing ſubmitted to his arms. But he ſtill forbore laying ſiege to Saguntum †, carefully avoiding every occaſion of a rupture with the Romans, till he ſhould be furniſhed with all things neceſſary for ſo important an

(z) Polyb. l. 3. p. 178, 179. Liv. l. 21. n. 3—5. A. M. 3784. Carthage, 626. Rome, 528. In vit. Annib. c. 7.

* Hic ut rediit Prætor factus eſt, poſtquam rex fuerat anno ſecundo & vigeſimo.

† *This city lay on the Carthaginian ſide of the Iberus, very near the mouth of that river, and in a country where the Carthaginians were allowed to make war; but Saguntum, as an ally of the Romans, was excepted from all hoſtilities, by virtue of the late treaty.*

an enterprize, purſuant to the advice given him by his father. He applied himſelf particularly to engage the affections of the citizens and allies, and to gain their confidence, by generouſly allotting them a large ſhare of the plunder taken from the enemy, and by paying them all their arrears ‡: a wiſe ſtep, which never fails of producing its advantage at a proper ſeaſon.

(*a*) The Saguntins, on their ſide, ſenſible of the danger with which they were threatned, from the continued ſucceſſes of Hannibal, advertiſed the Romans of them. Upon this, deputies were nominated by the latter, and ordered to go and take a perſonal information upon the ſpot; they commanded them alſo to lay their complaints before Hannibal, if it ſhould be thought proper; and in caſe he ſhould refuſe to do juſtice, that then they ſhould go directly to Carthage, and make the ſame complaints.

In the mean time Hannibal laid ſiege to Saguntum, promiſing himſelf great advantages from the taking of this city. He was perſuaded, that this would deprive the Romans of all hopes of carrying the war into Spain; that this new conqueſt would ſecure the old ones; that no enemy would be left behind him, a circumſtance which would render his march more ſecure and unmoleſted; that he ſhould find money enough in it for the execution of his deſigns; that the plunder of the city would inſpire his ſoldiers with great ardour, and make them follow him with the greater chearfulneſs; that laſtly, the ſpoils which he ſhould ſend to Carthage, would gain him the favour of the citizens. Animated by theſe motives, he carried on the ſiege with the utmoſt vigour. He himſelf ſet an example to his troops, was preſent at all the works, and expoſed himſelf to the greateſt dangers.

News was ſoon carried to Rome that Saguntum was beſieged. But the Romans, inſtead of flying to its relief, loſt

(*a*) Polyb. l. 3. p. 170, 171. Liv. l. 21. n. 6—15.

‡ Ibi large partiendo prædam, ſtipendia præterita cum fide exolvendo, cunctos civium ſociorumque animos in ſe firmavit. *Liv.* l. 21. n. 5.

their time in fruitleſs debates, and equally inſignificant deputations. Hannibal ſent word to the Roman deputies, that he was not at leiſure to hear them. They therefore repaired to Carthage, but with no better ſucceſs; the Barcinian faction having prevailed over the complaints of the Romans, and all the remonſtrances of Hanno.

During theſe voyages and negotiations, the ſiege was carried on with great vigour. The Saguntins were now reduced to the laſt extremity, and in want of all things. An accommodation was thereupon propoſed; but the conditions on which it was offered appeared ſo harſh, that the Saguntins could not ſo much as think of accepting them. Before they gave their final anſwer, the principal ſenators, bringing their gold and ſilver, and that of the publick treaſury, into the market-place, threw both into a fire lighted for that purpoſe, and afterwards themſelves. At the ſame time a tower, which had been long aſſaulted by the battering rams, falling with a dreadful noiſe, the Carthaginians entered the city by the breach, ſoon made themſelves maſters of it, and cut to pieces all the inhabitants who were of age to bear arms. But notwithſtanding the fire, the Carthaginians got a very great booty. Hannibal did not reſerve to himſelf any part of the ſpoils gained by his victories, but applied them ſolely to the carrying on his enterprizes. Accordingly Polybius remarks, that the taking of Saguntum was of ſervice to him, as it awakened the ardour of his ſoldiers, by the ſight of the rich booty which it had afforded, and by the hopes of more; and it reconciled all the principal perſons of Carthage to Hannibal, by the large preſents he made to them out of its ſpoils.

(*b*) Words could never expreſs the grief and conſternation with which the news of the taking, and the cruel fate of Saguntum, was received at Rome. Compaſſion for an unfortunate city, ſhame for their having failed to ſuccour ſuch faithful allies, a juſt indignation againſt the Carthaginians, the authors of all theſe calamities; the ſtrong alarms raiſed by the ſucceſſes of Hannibal, whom the Romans fancied they ſaw already at their gates; all theſe ſentiments were ſo violent, that, during

(*b*) Polyb. p. 174, 175. Liv. l. 21. n. 16, 17.

during the firſt moments of them, the Romans were unable to come to any reſolution; or do any thing, but give way to the torrent of their paſſion, and ſacrifice floods of tears to the memory of a city, which lay in ruins becauſe of its inviolable fidelity * to the Romans, and had been betrayed by their unaccountable indolence and imprudent delays. When they were a little recovered, an aſſembly of the people was called, and war was decreed unanimouſly againſt the Carthaginians.

War proclaimed.

(*c*) That no ceremony might be wanting, deputies were ſent to Carthage, to enquire whether Saguntum had been beſieged by order of the republic, and if ſo, to declare war; or, in caſe this ſiege had been undertaken ſolely by the authority of Hannibal, to require that he ſhould be delivered up to the Romans. The deputies perceiving, that the ſenate gave no direct anſwer to their demands, one of them, taking up the folded lappet of his robe, *I bring here*, ſays he, in a haughty tone, *either peace or war; the choice is left to yourſelves.* The ſenate anſwering, That they left the choice to him: *I give you war then*, ſays he, unfolding his robe. *And we*, replied the Carthaginians, with the ſame haughtineſs, *as heartily accept it, and are reſolved to proſecute it with the ſame chearfulneſs.* Such was the beginning of the ſecond Punic war.

(*d*) If the cauſe of this war ſhould be aſcribed to the taking of Saguntum, the whole blame, ſays Polybius, lies upon the Carthaginians, who could not, with any colourable pretence, beſiege a city that was in alliance with Rome; and as ſuch comprehended in the treaty, which forbid either party to make war upon the allies of the other. But, ſhould the origin of this war be traced higher, and carried back to the time when the Carthaginians were diſpoſſeſſed of Sardinia by the Romans, and a new tribute was ſo unreaſonably impoſed on them; it muſt be confeſſed, continues Polybius, that the conduct of

(*c*) Polyb. p. 187. Liv. l. 21. n. 18, 19. (*d*) Polyb. l. 3. p. 184, 185.

* Sanctitate diſciplinæ, qua fidem ſocialem uſque ad pernicicm ſuam coluerunt. *Liv.* l. 21. n. 7.

the Romans is entirely unjuſtifiable on theſe two points, as being founded merely on violence and injuſtice; and that, had the Carthaginians, without having recourſe to ambiguous and frivolous pretences, plainly demanded ſatisfaction upon theſe two grievances, and, upon their being refuſed it, had declared war againſt Rome, in that caſe reaſon and juſtice had been entirely on their ſide.

The interval between the concluſion of the firſt, and the beginning of the ſecond Punic war, was twenty-four years.

The beginning of the ſecond Punic war.

(*e*) When war was reſolved upon, and proclaimed on both ſides, Hannibal, who then was twenty-ſix or twenty-ſeven years of age, before he diſcovered his grand deſign, thought it incumbent on him to provide for the ſecurity of Spain and Africa. With this view, he marched the forces out of the one into the other, ſo that the Africans ſerved in Spain, and the Spaniards in Africa. He was prompted to this from a perſuaſion, that theſe ſoldiers, being thus at a diſtance from their reſpective countries, would be fitter for ſervice; and more firmly attached to him, as they would be a kind of hoſtages for each other's fidelity. The forces which he left in Africa amounted to about forty thouſand men, twelve hundred whereof were horſe: thoſe of Spain were ſomething above fifteen thouſand, of which two thouſand five hundred and fifty were horſe. He left the command of the Spaniſh forces to his brother Aſdrubal, with a fleet of about ſixty ſhips to guard the coaſts; and at the ſame time gave him the wiſeſt counſel for his conduct, whether with regard to the Spaniards or the Romans, in caſe they ſhould attack him.

Livy obſerves that Hannibal, before he ſet forward on this expedition, went to Cadiz to diſcharge his vows made to Hercules; and that he engaged himſelf by new ones, in order to obtain ſucceſs in the war he was entering upon. (*f*) Polybius gives us, in few words, a very clear idea of the diſtance of the ſeveral places through which Hannibal was to march, in his

(*e*) Polyb. l. 3. p. 187. Liv. l. 21. n. 21, 22. A. M. 3787. Carthage, 629. Rome, 531. Ant. J. C. 217.
(*f*) Lib. 3. p. 192, 193.

his way to Italy. From New Carthage, whence he ſet out, to the Iberus, were computed two thouſand two hundred (*g*) furlongs *. From the Iberus to Emporium, a ſmall maritime town which ſeparates Spain from the Gauls, according to (*h*) Strabo, were ſixteen hundred furlongs (*i*). From Emporium to the paſs of the Rhone, the like ſpace of ſixteen hundred furlongs (*k*). From the paſs of the Rhone, to the Alps, fourteen hundred furlongs (*l*). From the Alps, to the plains of Italy, twelve hundred furlongs (*m*). Thus from New Carthage, to the plains of Italy, were eight thouſand furlongs (*n*).

(*o*) Hannibal had, long before, taken all the proper meaſures, to diſcover the nature and ſituation of the places thro' which he was to paſs; to ſound how the Gauls ſtood affected to the Romans; to win over their chiefs, whom he knew were very greedy of gold, by his bounty to them †; and to ſecure to himſelf the affection and fidelity of one part of the nations, through whoſe country his march lay. He was not ignorant, that the paſſage of the Alps would be attended with great difficulties, but he knew they were not unſurmountable, and that was enough for his purpoſe.

(*p*) Hannibal began his march early in the ſpring, from New Carthage where he had wintered. His army then conſiſted of above an hundred thouſand men, of which twelve thouſand were horſe, and he had near forty elephants. Having

(*g*) 275 *miles.* (*h*) L. 3. p. 299. (*i*) 200 *miles.* (*k*) 200 *miles.* (*l*) 175 *miles.* (*m*) 150 *miles.* (*n*) 1000 *miles.* (*o*) Polyb. l. 3. p. 188, 189. (*p*) Idem, p. 189, 190. Liv. l. 21. n. 22—24.

* *Polybius makes the diſtance from New Carthage to be* 2600 *furlongs; conſequently the whole number of furlongs will be* 8400, *or* (*allowing* 625 *feet to the furlong*) 994 *Engliſh miles, and almoſt one third. See* Polybius Gronov. Edit. p. 267.

† Audierunt præoccupatos jam ab Annibale Gallorum animos eſſe: ſed ne illi quidem ipſi ſatis mitem gentem fore, ni ſubinde auro, cujus avidiſſima gens eſt, principum animi concilientur. *Liv.* l. 21. n. 29.

ing croſſed the Iberus, he ſoon ſubdued the ſeveral nations which oppoſed him in his march, and loſt a conſiderable part of his army in this expedition. He left Hanno to command all the country lying between the Iberus and the Pyrenean hills, with eleven thouſand men, who were appointed to guard the baggage of thoſe that were to follow him. He diſmiſſed the like number, ſending them back to their reſpective countries; thus ſecuring to himſelf their affection when he ſhould want recruits, and aſſuring the reſt that they ſhould be allowed to return whenever they ſhould deſire it. He paſſed the Pyrenean hills, and advanced as far as the banks of the Rhone, at the head of fifty thouſand foot, and nine thouſand horſe; a formidable army, but leſs ſo from the number, than from the valour of the troops that compoſed it; troops who had ſerved ſeveral years in Spain, and learnt the art of war, under the ableſt captains that Carthage could ever boaſt.

Paſſage of the Rhone.

(o) Hannibal being arrived within about four days march from the mouth of the Rhone *, attempted to croſs it, becauſe the river, in this place, took up only the breadth of its channel. He bought up all the ſhip-boats and little veſſels he could meet with, of which the inhabitants had a great number becauſe of their commerce. He likewiſe built with great diligence, a prodigious number of boats, little veſſels, and floats of timber. On his arrival, he found the Gauls encamped on the oppoſite bank, and prepared to diſpute the paſſage. There was no poſſibility of his attacking them in front. He therefore ordered a conſiderable detachment of his forces, under the command of Hanno, the ſon of Bomilcar, to paſs the river higher; and, in order to conceal his march, and the deſign he had in view, from the enemy, he obliged them to ſet out in the night. All things ſucceeded as he deſired; and the river was paſſed † the next day without the leaſt oppoſition.

They

(o) Polyb. l. 3. p. 270, 271, 272, 273, 274. Edit. Gronov. Liv. l. 21. n. 26—28.

* *A little above Avignon.* *twixt Roquemaure and Pont St. Eſprit.*

† *It is thought this was be-*

They paſſed the reſt of the day in refreſhing themſelves, and in the night they advanced ſilently towards the enemy. In the morning, when the ſignals agreed upon had been given, Hannibal prepared to attempt the paſſage. Part of his horſes compleatly harneſſed were put into boats, that their riders might, on their landing, immediately charge the enemy. The reſt of the horſes ſwam over on both ſides of the boats, from which, one ſingle man held the bridles of three or four. The infantry croſſed the river, either on floats of timber, or in ſmall boats, and in a kind of gondolas, which were only the trunks of trees they themſelves had made hollow. The great boats were drawn up in a line at the top of the channel, in order to break the force of the waves, and facilitate the paſſage to the reſt of the ſmall fleet. When the Gauls ſaw it advancing on the river, they, according to their cuſtom, broke into dreadful cries and howlings; and claſhing their bucklers over their heads, one againſt the other, let fly a ſhower of darts. But they were prodigiouſly aſtoniſhed, when they heard a great noiſe behind them, ſaw their tents on fire, and themſelves attacked both in front and rear. They now had no way left but to ſave themſelves by flight, and accordingly retreated to their reſpective villages. After this, the reſt of the troops croſſed the river quietly, and without any oppoſition.

The elephants were ſtill behind, and occaſioned a great deal of trouble. They were wafted over the next day in the following manner. From the bank of the river was thrown a float of timber, two hundred foot in length, and fifty in breadth; this was fixed ſtrongly to the banks by large ropes, and quite covered over with earth; ſo that the elephants, deceived by its appearance, thought themſelves upon firm ground. From this firſt float they proceeded to a ſecond, which was built in the ſame form, but only an hundred foot long, and faſtned to the former by chains that were eaſily looſened. The female elephants were put upon the firſt float, and the males followed after; and when they were got upon the ſecond float, it was looſened from the firſt, and, by the help of ſmall boats, towed to the oppoſite ſhore. After this, it was ſent back

back to fetch thoſe which were behind. Some fell into the water, but they at laſt got ſafe to ſhore, and not a ſingle elephant was drowned.

The march after the battle of the Rhone.

(*p*) The two Roman conſuls had, in the beginning of the ſpring, ſet out for their reſpective provinces; P. Scipio for Spain with ſixty ſhips, two Roman legions, fourteen thouſand foot, and twelve hundred horſe of the allies; Tiberius Sempronius for Sicily, with an hundred and ſixty ſhips, two legions, ſixteen thouſand foot, and eighteen hundred horſe of the allies. The Roman legion conſiſted, at that time, of four thouſand foot, and three hundred horſe. Sempronius had made extraordinary preparations at Lilybæum, a ſea-port town in Sicily, with the deſign of croſſing over directly into Africa. Scipio was equally confident, that he ſhould find Hannibal ſtill in Spain, and make that country the ſeat of the war. But he was greatly aſtoniſhed, when, on his arrival at Marſeilles, advice was brought him, that Hannibal was upon the banks of the Rhone, and preparing to croſs it. He then detached three hundred horſe, to view the poſture of the enemy; and Hannibal detached five hundred Numidian horſe for the ſame purpoſe; during which, ſome of his ſoldiers were employed in wafting over the elephants.

At the ſame time he gave audience, in preſence of his whole army, to a Gauliſh prince inhabiting near the Po, who aſſured him, by an interpreter, in the name of his ſubjects, that his arrival was impatiently expected; that the Gauls were ready to join him, and march againſt the Romans; that he himſelf would conduct his army through places where they ſhould meet with a plentiful ſupply of proviſions. When the prince was withdrawn, Hannibal, in a ſpeech to his troops, magnified extremely this deputation from the Gauls; extolled with juſt praiſes the bravery which his forces had ſhewn hitherto; and exhorted them to ſuſtain, to the laſt, their reputation and glory. The ſoldiers, inſpired with freſh ardour and courage, declared, with lifted hands, their readineſs to follow whitherſoever

(*p*) Polyb. l. 3. p. 200—202, &c. Liv. l. 21. n. 31, 32.

ſoever he ſhould lead the way. Accordingly he appointed the next day for his march; and, after offering up vows, and making ſupplications to the gods for the ſafety of his troops, he diſmiſſed them; deſiring, at the ſame time, that they would take the neceſſary refreſhments.

Whilſt this was doing, the Numidians returned. They had met with, and charged, the Roman detachment; on which occaſion the conflict was very obſtinate, and the ſlaughter great, conſidering the ſmall number of the combatants. An hundred and ſixty of the Romans were left dead upon the ſpot, and more than two hundred of the enemies. But the honour of this ſkirmiſh fell to the Romans; the Numidians having retired, and left them the field of battle. This firſt action was interpreted as an omen * of the fate of the whole war, and ſeemed to promiſe ſucceſs to the Romans, but which, at the ſame time, would be dearly bought, and ſtrongly conteſted. On both ſides, thoſe who had ſurvived this engagement, as well as the ſcouts, returned to carry the news to their reſpective generals.

Hannibal, as he had declared, decamped the next day, and croſſed through the midſt of Gaul, advancing northward; not that this was the ſhorteſt way to the Alps, but only, as it led him from the ſea, it prevented his meeting Scipio; and, by that means, favoured the deſign he had, of marching all his forces, without leſſening them by fighting, into Italy.

Though Scipio marched with the utmoſt expedition, he did not reach the place where Hannibal had paſſed the Rhone, till three days after he had ſet out from it. Deſpairing therefore to overtake him, he returned to his fleet, and reimbarked, fully reſolved to wait for Hannibal at the foot of the Alps. But, in order that he might not leave Spain defenceleſs, he ſent his brother Cneius thither, with the greateſt part of his army, to make head againſt Aſdrubal; and himſelf ſet forward immediately for Genoa, with intention to oppoſe

* Hoc principium ſimulque omen belli, ut ſummâ rerum proſperum eventum, ita haud ſane incruentam ancipitiſque certaminis victoriam Romanis portendit. *Liv.* l. 21. n. 29.

poſe the army which was in Gaul, near the Po, to that of Hannibal.

The latter, after four days march, arrived at a kind of iſland, formed by the conflux * of two rivers, which unite their ſtreams in this place. Here he was choſen umpire between two brothers, who diſputed their right to the kingdom. He to whom Hannibal decreed it, furniſhed his whole army with proviſions, clothes, and arms. This was the country of the Allobroges, by which name the people were called, who now inhabit the juriſdiction of Geneva, † Vienna, and Grenoble. His march was not much interrupted till he arrived at the Durances, and from thence he reached the foot of the Alps without any oppoſition.

The paſſage over the Alps.

(q) The ſight of theſe mountains, whoſe tops ſeemed to touch the ſkies, and were covered with ſnow, and where nothing appeared to the eye, but a few pitiful cottages, ſcattered here and there, on the ſharp tops of inacceſſible rocks; nothing but meagre flocks, almoſt periſhed with cold, and hairy men of a ſavage and fierce aſpect; this ſpectacle, I ſay, renewed the terror which the diſtant proſpect had raiſed, and ſtruck a prodigious damp on the hearts of the ſoldiers. When they began to climb up, they perceived the mountaineers, who had ſeized upon the higheſt cliffs, and prepared to oppoſe their paſſage. They therefore were forced to halt. Had the mountaineers, ſays Polybius, only lain in ambuſcade, and ſuffered Hannibal's

(q) Polyb. l. 3. p. 203—208. Liv. l. 21. n. 32—37.

* *The text of Polybius, as it has been tranſmitted to us, and that of Livy, place this iſland at the meeting of the Soane and the Rhone, that is, in that part where the city of Lyons ſtands. But this is a manifeſt error. It was* Σκαρας *in the Greek, inſtead of which* ὁ Ἄραρος *has been ſubſtituted. J. Gronovius ſays, that he had read, in a manuſcript of Livy,* Biſarat, *which ſhows, that we are to read* Iſara Rhodanuſque amnes, *inſtead of* Arar Rhodanuſque; *and, that the iſland in queſtion is formed by the conflux of the Iſara and the Rhone. The ſituation of the Allobroges, here ſpoken of, proves this evidently.*

† *In Dauphiné.*

Hannibal's troops to ſtrike into ſome narrow paſſage, and had then charged them on a ſudden, the Carthaginian army would have been irrecoverably loſt. Hannibal, being informed that they kept thoſe poſts only in the day-time, and quitted them in the evening, poſſeſſed himſelf of them by night. The Gauls returning early in the morning, were very much ſurprized to find their poſts in the enemy's hands; but ſtill they were not diſheartned. Being uſed to climb up thoſe rocks, they attacked the Carthaginians who were upon their march, and harraſſed them on all ſides. The latter were obliged, at one and the ſame time, to engage with the enemy, and ſtruggle with the ruggedneſs of the paths of the mountains, where they could hardly ſtand. But the greateſt diſorder was cauſed by the horſes and beaſts of burden laden with the baggage, that frighted by the cries and howlings of the Gauls, which echoed dreadfully among the mountains; and being ſometimes wounded by the mountaineers, came tumbling on the ſoldiers, and dragged them headlong with them down the precipices, which lay cloſe to the road. Hannibal, being ſenſible that the loſs of his baggage only was enough to deſtroy his army, ran to the aſſiſtance of his troops, who were thus embarraſſed; and having put the enemy to flight, continued his march without moleſtation or danger, and came to a caſtle, which was the moſt important fortreſs in the whole country. He poſſeſſed himſelf of it, and of all the neighbouring villages, in which he found a large quantity of corn, and cattle ſufficient to ſubſiſt his army three days.

After a pretty quiet march, the Carthaginians were to encounter a new danger. The Gauls, feigning to take advantage of the misfortunes of their neighbours, who had ſuffered for oppoſing the paſſage of Hannibal's troops, came to pay their reſpects to that general; brought him proviſions, offered to be his guides; and left him hoſtages, as pledges of their fidelity. However, Hannibal placed no great confidence in them. The elephants and horſes marched in the front, whilſt himſelf followed with the main body of his foot, keeping a vigilant eye over all things. They came at length to a very ſteep and narrow paſs, which was commanded by an eminence

where the Gauls had placed an ambuſcade. Theſe ruſhing out on a ſudden, charged the Carthaginians on every ſide, rolling down ſtones upon them of a prodigious ſize. The army would have been entirely routed, had not Hannibal exerted himſelf in an extraordinary manner, to extricate them out of this difficulty.

At laſt, on the ninth day, they reached the ſummit of the Alps. Here the army halted two days, to reſt and refreſh themſelves after their fatigue, and afterwards continued their march. As it was now autumn, a great quantity of ſnow was lately fallen, and covered all the roads, which cauſed a diſorder among the troops, and diſheartened them very much. Hannibal perceived it, and halting on a hill from whence there was a proſpect of all Italy, he ſhewed them the fruitful plains * watered by the river Po, to which they were almoſt come; and therefore that they had but one effort more to make, before they arrived at them. He repreſented to them, that a battle or two would put a glorious period to their toils, and enrich them for ever, by giving them poſſeſſion of the capital of the Roman empire. This ſpeech, filled with ſuch pleaſing hopes, and enforced by the ſight of Italy, inſpired the dejected ſoldiers with freſh vigor and alacrity. They therefore purſued their march. But ſtill the road was more craggy and troubleſome than ever; and the difficulty and danger increaſed, in proportion as they came lower down the mountain. For the ways were narrow, ſteep, and ſlippery, in moſt places; ſo that the ſoldiers could neither keep upon their feet as they marched, nor recover themſelves when they made a falſe ſtep, but ſtumbled and beat down one another.

They now were come to a worſe place than any they had yet met with. This was a path naturally very ſteep and craggy, which being made more ſo by the late falling in of the earth, terminated in a frightful precipice above a thouſand foot deep. Here the cavalry ſtopped ſhort. Hannibal, wondering at this ſudden halt, ran to the place, and ſaw that

* *Of Piemont.*

that it really would be impoſſible for the troops to advance further. He therefore was for going a round-about way, but this alſo was found impracticable. As, upon the old ſnow, which was grown hard by lying, there was ſome newly fallen that was of no great depth, the feet, by their ſinking into it, found a firm ſupport: but this ſnow being ſoon diſſolved, by the treading of the foremoſt troops and beaſts of burden, the ſoldiers marched on nothing but ice, which was ſo ſlippery, that there was no ſtanding; and where, if they made the leaſt falſe ſtep, or endeavoured to ſave themſelves with their hands or knees, there were no boughs or roots to catch hold of. Beſides this difficulty, the horſes, ſtriking their feet into the ice to keep themſelves from falling, could not draw them out again, but were caught as in a gin. They therefore were forced to ſeek ſome other expedient.

Hannibal reſolved to pitch his camp, and to give his troops ſome days reſt, on the ſummit of this hill, which was of a conſiderable extent; after they ſhould have cleared the ground, and removed all the old as well as the new fallen ſnow, which was a work of immenſe labour. He afterwards ordered a path to be cut into the rock itſelf, and this was carried on with amazing patience and ardor. To open and enlarge this path, all the trees thereabouts were cut down and piled round the rock, after which fire was ſet to them. The wind by good fortune, blowing hard, a fierce flame ſoon broke out, ſo that the rock glowed like the very coals with which it was ſurrounded. Then Hannibal, if Livy may be credited, (for Polybius ſays nothing of this matter) cauſed a great quantity of vinegar to be poured on the rock *, which piercing into the veins of it, that

* *Many reject this incident as fictitious. Pliny takes notice of a remarkable quality in vinegar*; viz. *its being able to break rocks and ſtones.* Saxa rumpit infuſum, quæ non ruperit ignis antecedens. l. 23. c. 1. *He therefore calls it* Succus rerum domitor. l. 33. c. 2. *Dion, ſpeaking of the ſiege of Eleuthera, ſays, that the walls of it were made to fall by the force of vinegar.* l. 36. p. 8. *Probably, the circum-*

were now cracked by the intenſe heat of the fire, calcined and ſoftned it. In this manner, taking a large compaſs about, in order that the deſcent might be eaſier, they cut a way along the rock, which opened a free paſſage to the forces, the baggage, and even to the elephants. Four days were employed in this work, during which the beaſts of burden had no provender; there being no food for them on mountains buried under eternal ſnows. At laſt they came into cultivated and fruitful ſpots, which yielded plenty of forage for the horſes, and all kinds of food for the ſoldiers.

Hannibal enters Italy.

(*r*) When Hannibal marched into Italy, his army was not near ſo numerous as when he left Spain, where we find it amounted to near ſixty thouſand men. It had ſuſtained great loſſes during the march, either in the battles it was forced to fight, or in the paſſage of rivers. At his departure from the Rhone, it conſiſted of thirty-eight thouſand foot, and above eight thouſand horſe. The march over the Alps deſtroyed near half this number; ſo that Hannibal had now remaining only twelve thouſand Africans, eight thouſand Spaniſh foot, and ſix thouſand horſe. This account he himſelf cauſed to be engraved on a pillar near the promontory called Lacinium. It was five months and a half ſince his firſt ſetting out from new Carthage, including the fortnight he employed in marching over the Alps, when he ſet up his ſtanſtards in the plains of the Po, at the entrance of Piedmont. It might then be September.

His firſt care was to give his troops ſome reſt, which they very much wanted. When he perceived that they were fit for action, the inhabitants of the territories of Turin *, refuſing to conclude an alliance with him, he marched and encamped before their chief city; carried it in three days, and put

(*r*) Polyb. l. 3. p. 209 & 212——214. *Liv.* l. 21. n. 39.

cumſtance that ſeems improbable on this occaſion, is, the difficulty of Hannibal's procuring, in thoſe mountains a quantity of vinegar ſufficient for his purpoſe.

* *Taurini.*

put all who had oppoſed him to the ſword. This expedition ſtruck the Barbarians with ſo much dread, that they all came voluntarily, and ſurrendered at diſcretion. The reſt of the Gauls would have done the ſame, had they not been awed by the terror of the Roman arms, which were now approaching. Hannibal thought therefore that he had no time to loſe; that it was his intereſt to march up into the country, and attempt ſome great exploit; ſuch as might induce thoſe who ſhould have an inclination to join him, to rely on his valour.

The rapid progreſs which Hannibal had made, greatly alarmed Rome, and cauſed the utmoſt conſternation throughout the city. Sempronius was ordered to leave Sicily, and haſten to the relief of his country; and P. Scipio, the other conſul, advanced with the utmoſt diligence towards the enemy, croſſed the Po, and marched and pitched his camp near the Ticinus †.

Battle of the cavalry near the Ticinus.

(s) The armies being now in ſight, the generals on each ſide made a ſpeech to their ſoldiers, before they engaged in battle. Scipio, after having repreſented to his forces the glory of their country, and the noble atchievements of their anceſtors, obſerved to them, that victory was in their hands, ſince they were to combat only with Carthaginians, a people who had been ſo often defeated by them, as well as forced to be their tributaries for twenty years, and long accuſtomed to be almoſt their ſlaves: That the advantage they had gained over the flower of the Carthaginian horſe, was a ſure omen of their ſucceſs, during the reſt of the war: That Hannibal, in marching over the Alps, had juſt before loſt the beſt part of his army; and that thoſe who ſurvived were half dead with hunger, cold, and fatigue: That the bare ſight of the Romans was ſufficient to put to flight a parcel of ſoldiers, who had the aſpect of ghoſts rather than of men: In a word, that victory was become neceſſary, not only to

(s) Polyb. l. 3. p. 214---218. Liv. l. 21. n. 39.---47.

† *A ſmall river (now called Teſino) in Lombardy.*

ſecure Italy, but to ſave Rome itſelf, whoſe fate the preſent battle would decide, that city having no other army wherewith to oppoſe the enemy.

Hannibal, that his words might make the ſtronger impreſſion on the rude minds of his ſoldiers, ſpeaks to their eyes, before he addreſſes their ears; and does not attempt to perſuade them by arguments, till he has firſt moved them by the following ſpectacle. He arms ſome of the priſoners he had taken in the mountains, and obliges them to fight, two and two, in ſight of his army; promiſing to reward the conquerors with their liberty and rich preſents. The alacrity and vigour wherewith theſe Barbarians engaged upon theſe motives, gives Hannibal an occaſion of exhibiting to his ſoldiers a lively image of their preſent condition; which, by depriving them of all means of returning back, puts them under an abſolute neceſſity either of conquering or dying, in order to avoid the endleſs evils prepared for thoſe that ſhould be ſo baſe and cowardly, as to ſubmit to the Romans. He diſplays to them the greatneſs of their reward, *viz.* the conqueſt of all Italy; the plunder of the rich and wealthy city of Rome; an illuſtrious victory, and immortal glory. He ſpeaks contemptibly of the Roman power, the falſe luſtre of which (he obſerved) ought not to dazzle ſuch warriors as themſelves, who had marched from the pillars of Hercules, through the fierceſt nations, into the very center of Italy. As for his own part, he ſcorns to compare himſelf with Scipio, a general of but ſix months ſtanding: Himſelf, who was almoſt born, at leaſt brought up, in the tent of Hamilcar his father; the conqueror of Spain, of Gaul, of the inhabitants of the Alps, and what is ſtill more, conqueror of the Alps themſelves. He rouzes their indignation againſt the inſolence of the Romans, who had dared to demand that himſelf, and the reſt who had taken Saguntum, ſhould be delivered up to them; and excites their jealouſy againſt the intolerable pride of thoſe imperious maſters, who imagined that all things ought to obey them, and that they had a right to give laws to the whole world.

After

After theſe ſpeeches, both ſides prepare for battle. Scipio, having thrown a bridge croſs the Ticinus, marched his troops over it. Two ill omens * had filled his army with conſternation and dread. As for the Carthaginians, they were inſpired with the boldeſt courage. Hannibal animates them with freſh promiſes; and cleaving with a ſtone the ſkull of the lamb he was ſacrificing, he prays Jupiter to daſh to pieces his head in like manner, in caſe he did not give his ſoldiers the rewards he had promiſed them.

Scipio poſts, in the firſt line, the troops armed with miſſive weapons, and the Gauliſh horſe; and forming his ſecond line of the flower of the confederate cavalry, he advances ſlowly. Hannibal advanced with his whole cavalry, in the center of which he had poſted the troopers who rid with bridles, and the Numidian horſemen on † the wings, in order to ſurround the enemy. The officers and cavalry being eager to engage, a battle enſues. At the firſt onſet, Scipio's light-armed ſoldiers diſcharged their darts, but frighted at the Carthaginian cavalry which came pouring upon them, and fearing leſt they ſhould be trampled under the horſes feet, they gave way, and retired through the intervals of the ſquadrons. The fight continued a long time with equal ſucceſs. Many troopers on both ſides diſmounted; ſo that the battle was carried on beeween infantry as well as cavalry. In the mean time, the Numidians ſurround the enemy, and charge the rear of the light-armed troops, who at firſt had eſcaped the attack of the cavalry, and tread them under their horſes feet. The center of the Roman forces had hitherto fought with great bravery. Many were killed on both ſides, and even more on that of the

* *Theſe two ill omens were, firſt, A wolf had ſtole into the camp of the Romans, and cruelly mangled ſome of the ſoldiers, without receiving the leaſt harm from thoſe who endeavoured to kill it; And ſecondly, A ſwarm of bees had pitched upon a tree near the Prætorium or general's tent.* Liv. l. 21. c. 46.

† *The Numidians uſed to ride without ſaddle or bridle.*

the Carthaginians. But the Roman troops were put into diſorder by the Numidians, who attacked them in the rear; and eſpecially by a wound the conſul received, which diſabled him. However, this general was reſcued out of the enemy's hands by the bravery of his ſon, then but ſeventeen years old; and who afterwards was honoured with the ſurname of Africanus, for having put a glorious period to this war.

The conſul, though dangerouſly wounded, retreated in good order, and was conveyed to his camp by a body of horſe, who covered him with their arms and bodies: the reſt of the army followed him thither. He haſtened to the Po, which he croſſed with his army, and then broke down the bridge, whereby he prevented Hannibal from overtaking him.

It is agreed, that Hannibal owed this firſt victory to his cavalry; and it was judged from thenceforth that the main ſtrength of his army conſiſted in his horſe; and therefore, that it would be proper for the Romans to avoid large open plains, like thoſe between the Po and the Alps.

Immediately after the battle of the Ticinus, all the neighbouring Gauls ſeemed to contend who ſhould ſubmit themſelves firſt to Hannibal; furniſh him with ammunition, and enliſt in his army. And this, as Polybius has already obſerved, was what chiefly induced that wiſe and ſkilful general, notwithſtanding the ſmall number and weakneſs of his troops, to hazard a battle; which he indeed was now obliged to venture, from the impoſſibility of marching back whenever he ſhould deſire to do it, becauſe nothing but a battle would oblige the Gauls to declare for him; their aſſiſtance being the only refuge he then had left.

Battle of Trebia.

(*t*) Sempronius the conſul, upon the orders he had received from the ſenate, was returned from Sicily to Ariminum. From thence he marched towards Trebia, a ſmall river of Lombardy, which falls into the Po a little above Placentia, where he joined his forces to thoſe of Scipio. Hannibal advanced towards the camp of the Romans, from which he was ſeparated only by that ſmall river. The armies lying ſo near

(*t*) Polyb. l. 23. p. 220—227. Liv. l. 21. n. 51—56.

near one another, gave occaſion to frequent ſkirmiſhes, in one of which Sempronius, at the head of a body of horſe, gained but a very ſmall advantage over a party of Carthaginians, which nevertheleſs very much increaſed the good opinion this general naturally entertained of his own merit.

This inconſiderable ſucceſs ſeemed to him a compleat victory. He boaſted his having vanquiſhed the enemy in the ſame kind of fight, in which his collegue had been defeated, and that he thereby had revived the courage of the dejected Romans. Being now reſolutely bent to come, as ſoon as poſſible, to a deciſive battle; he thought it proper, for decency ſake, to conſult Scipio, whom he found was of a quite different opinion from himſelf. Scipio repreſented, that in caſe time ſhould be allowed for diſciplining the new levies during the winter, they would be much fitter for ſervice in the enſuing campaign; that the Gauls, who were naturally fickle and inconſtant, would diſengage themſelves inſenſibly from Hannibal; that as ſoon as his wounds ſhould be healed, his preſence might be of ſome uſe in an affair of ſuch general concern: in a word, he beſought him earneſtly not to proceed any further.

Theſe reaſons, though ſo juſt, made no impreſſion upon Sempronius. He ſaw himſelf at the head of ſixteen thouſand Romans, and twenty thouſand allies, excluſive of the cavalry; (which number, in thoſe ages, formed a compleat army) when both conſuls joined their forces. The troops of the enemy amounted to near the ſame number. He thought the juncture extremely favourable for him. He declared publickly, that all the officers and ſoldiers were deſirous of a battle, except his collegue, whoſe mind (he obſerved) being more affected by his wound than his body, could not, for that reaſon, bear to hear of an engagement. But ſtill, continued Sempronius, is it juſt to let the whole army droop and languiſh with him? What could Scipio expect more? Did he flatter himſelf with the hopes that a third conſul, and a new army, would come to his aſſiſtance? Such were the expreſſions he employed both among the ſoldiers, and even about Scipio's tent. The time for the election of new generals drawing

drawing near, Sempronius was afraid a ſucceſſor would be ſent before he had put an end to the war; and therefore it was his opinion, that he ought to take advantage of his colleague's illneſs, to ſecure the whole honour of the victory to himſelf. As he had no regard, ſays Polybius, to the time proper for action, and only to that which he thought ſuited his own intereſt, he could not fail of taking wrong meaſures. He therefore ordered his army to prepare for battle.

This was the very thing Hannibal deſired, holding it for a maxim, that when a general is once got into a foreign country, or one poſſeſſed by the enemy, and has formed ſome great deſign, that ſuch an one has no other refuge left, but continually to raiſe the expectations of his allies by ſome freſh exploits. Beſides, knowing that he ſhould have to deal only with new-levied and unexperienced troops, he was deſirous of taking all the advantages poſſible of the ardour of the Gauls, who were extremely deſirous of fighting; and of Scipio's abſence, who, by reaſon of his wound, could not be preſent in the battle. Mago was therefore ordered to lie in ambuſh with two thouſand men, conſiſting of horſe and foot, on the ſteep banks of a ſmall rivulet, which ran between the two camps; and to conceal himſelf among the buſhes that were very thick there. An ambuſcade is often ſafer in a ſmooth, open country, but full of thickets, as this was, than in woods, becauſe ſuch a ſpot is leſs apt to be ſuſpected. He afterwards cauſed a detachment of Numidian cavalry to croſs the Trebia, with orders to advance at break of day as far as the very barriers of the enemy's camp, in order to provoke them to fight; and then to retreat and repaſs the river, in order to draw the Romans after them. What he had foreſeen, came directly to paſs. The fiery Sempronius immediately detached his whole cavalry againſt the Numidians, and then ſix thouſand light-armed troops, who were ſoon followed by all the reſt of the army. The Numidians fled deſignedly; upon which the Romans purſued them with great eagerneſs, and croſſed the Trebia without reſiſtance, but not without great difficulty, being forced to wade up to their very arm-pits through the rivulet, which was ſwoln with the torrents that had fallen, in the night,

night, from the neighbouring mountains. It was then about the winter-ſolſtice, that is, in December. It happened to ſnow that day, and the cold was exceſſively piercing. The Romans had left their camp faſting, and without taking the leaſt precaution: whereas the Carthaginians had, by Hannibal's order, eat and drunk plentifully in their tents; had got their horſes in readineſs, rubbed themſelves with oil, and put on their armour by the fire-ſide.

They were thus prepared when the fight began. The Romans defended themſelves valiantly for a conſiderable time, though they were half ſpent with hunger, fatigue and cold; but their cavalry was at laſt broke and put to flight by the Carthaginian, which much exceeded theirs in numbers and ſtrength. The infantry were ſoon in great diſorder alſo. The ſoldiers in ambuſcade ſallying out at a proper time, ruſhed on a ſudden upon their rear, and compleated the overthrow. A body of above ten thouſand men fought reſolutely their way through the Gauls and Africans, of whom they made a dreadful ſlaughter; but as they could neither aſſiſt their friends nor return to the camp, the way to it being cut off by the Numidian horſe, the river and the rain, they retreated in good order to Placentia. Moſt of the reſt loſt their lives on the banks of the river, being trampled to pieces by the elephants and horſes. Thoſe who eſcaped, went and joined the body above-mentioned. The next night Scipio retired alſo to Placentia. The Carthaginians gained a compleat victory, and their loſs was inconſiderable, except that a great number of their horſes were deſtroyed by the cold, the rain, and the ſnow; and that, of all their elephants, they ſaved but one only.

(*u*) In Spain, the Romans had better ſucceſs, in this and the following campaign: for Cn. Scipio extended his conqueſts as far as the river Iberus *, defeated Hanno, and took him priſoner.

(*w*) Hannibal took the opportunity, whilſt he was in winter-quarters, to refreſh his troops, and gain the affection of

(*u*) Polyb. l. 3. p. 228, 229. Liv. l. 21. n. 60, 61.
(*w*) Polyb. p. 229.
* *Or Ebro.*

of the natives. For this purpoſe, after having declared to the priſoners he had taken from the Roman allies, that he was not come with the view of making war upon them, but to reſtore the Italians to their liberty, and protect them againſt the Romans, he ſent them all home to their own countries, without requiring the leaſt ranſom.

(*x*) The winter was no ſooner over, than he ſet out towards Tuſcany, whither he haſtened his march for two important reaſons. Firſt, To avoid the ill effects which would ariſe from the ill-will of the Gauls, who were tired with the long ſtay of the Carthaginian army in their territories; and impatient of bearing the whole burden of a war, in which they had engaged with no other view, but to carry it into the country of their common enemy. Secondly, That he might increaſe, by ſome bold exploit, the reputation of his arms, in the minds of all the inhabitants of Italy, by carrying the war to the very gates of Rome; and at the ſame time, to animate afreſh his troops, and the Gauls his allies, by the plunder of the enemy's lands. But in his march over the Apennines, he was overtaken with a dreadful ſtorm, which deſtroyed great numbers of his men. The cold, the rain, the winds and hail, ſeemed to conſpire his ruin; ſo that the fatigues which the Carthaginians had undergone in croſſing the Alps, ſeemed leſs dreadful than thoſe they now ſuffered. He therefore marched back to Placentia, where he again fought Sempronius, who was returned from Rome. The loſs on both ſides was very near equal.

(*y*) Whilſt Hannibal was in theſe winter-quarters, he hit upon a true Carthaginian ſtratagem. He was ſurrounded with fickle and inconſtant nations: the friendſhip he had contracted with them, was but of freſh date. He had reaſon to apprehend a change in their diſpoſition, and conſequently that attempts would be made upon his life. To ſecure himſelf therefore, he got peruques made, and clothes ſuited to every age. Of theſe he ſometimes wore one, ſometimes another; and diſguiſed

(*x*) Liv. l. 21. n. 58. (*y*) Polyb. l. 21. Liv. l. 22. n. 1. Appian. in Bell. Annib. p. 316.

diſguiſed himſelf ſo often, that not only ſuch as ſaw him tranſiently, but even his intimate acquaintance, could ſcarce know him.

(z) At Rome, Cn. Servilius and C. Flaminius had been appointed conſuls. Hannibal having advice that the latter was advanced already as far as Arretium, a town of Tuſcany, reſolved to go and engage him as ſoon as poſſible. Two ways being ſhewn him, he choſe the ſhorteſt, though the moſt troubleſome, nay, almoſt impaſſable, by reaſon of a fen which he was forced to go through. Here the army ſuffered incredible hardſhips. During four days and three nights, they marched half way up the leg in water, and conſequently could not get a moment's ſleep. Hannibal himſelf, who rid upon the only elephant he had left, could hardly get through. His long want of ſleep, and the thick vapours which exhaled from that marſhy place, together with the unhealthfulneſs of the ſeaſon, coſt him one of his eyes.

Battle of Thraſymenus.

(a) Hannibal being thus got, almoſt unexpectedly, out of this dangerous place, refreſhed his troops, and then marched and pitched his camp between Arretium and Feſulæ, in the richeſt and moſt fruitful part of Tuſcany. His firſt endeavours were, to diſcover the genius and character of Flaminius, in order that he might take advantage of his foible, which, according to Polybius, ought to be the chief ſtudy of a general. He was told, that Flaminius was greatly conceited of his own merit, bold, enterprizing, raſh, and fond of glory. To plunge him the deeper into theſe exceſſes, to which he was naturally prone *, he enflamed his impetuous ſpirit, by laying waſte and burning the whole country, in his ſight.

Flaminius

(z) Polyb. p. 230, 231. Liv. l. 22. n. 2. A. M. 3788. Rome, 532. (a) Polyb. l. 3. p. 231—238.

* Apparebat ferociter omnia ac præproperè acturum. Quoque pronior eſſet in ſua vitia, agitare eum atque irritare Pœnus parat. *Liv.* l. 22. n. 3.

Flaminius was not of a temper to continue unactive in his camp, though Hannibal ſhould have lain ſtill. But when he ſaw the territories of his allies laid waſte before his eyes, he thought it would reflect diſhonour upon him, ſhould he ſuffer Hannibal to ranſack Italy without controul; and even advance to the very walls of Rome, without meeting any reſiſtance. He rejected with ſcorn the prudent counſels of thoſe who adviſed him to wait the arrival of his collegue; and to be ſatisfied for the preſent, with putting a ſtop to the devaſtation of the enemy.

In the mean time, Hannibal was ſtill advancing towards Rome, having Cortona on the left hand, and the lake Thraſymenus on his right. When he ſaw that the conſul followed cloſe after him, with the deſign to give him battle, by ſtopping him in his march; having obſerved that the ground was convenient for that purpoſe, he alſo began to prepare himſelf for the battle. The lake Thraſymenus and the mountains of Cortona form a very narrow defile, which leads into a large valley, lined, on both ſides, with hills of a conſiderable height, and cloſed, at the outlet, by a ſteep hill of difficult acceſs. On this hill, Hannibal, after having croſſed the valley, came and encamped with the main body of his army; poſting his light-armed infantry in ambuſcade upon the hills on the right, and part of his cavalry behind thoſe on the left, as far almoſt as the entrance of the defile, through which Flaminius was obliged to paſs. Accordingly this general, who followed him very eagerly, with the reſolution to fight him, being come to the defile near the lake, was forced to halt, becauſe night was coming on; but he entered it the next morning at day-break.

Hannibal having permitted him to advance, with all his forces, above half way through the valley, and ſeeing the Roman van-guard pretty near him, he ſounded the charge, and commanded his troops to come out of their ambuſcade, in order that he might attack the enemy, at the ſame time, from all quarters. The reader may gueſs at the conſternation with which the Romans were ſeized.

They

They were not yet drawn up in order of battle, neither had they got their arms in readineſs, when they found themſelves attacked in front, in rear, and in flank. In a moment, all the ranks were put into diſorder. Flaminius, alone undaunted in ſo univerſal a ſurprize, animates his ſoldiers both with his hand and voice, and exhorts them to cut themſelves a paſſage, with their ſwords, through the midſt of the enemy. But the tumult which reigned every where, the dreadful ſhouts of the enemy, and a fog that was riſen, prevented his being ſeen or heard. However, when the Romans ſaw themſelves ſurrounded on all ſides, either by the enemy or the lake, and the impoſſibility of ſaving their lives by flight, it rouzed their courage, and both parties began the fight with aſtoniſhing animoſity. Their fury was ſo great, that not a ſoldier in either army perceived an earthquake which happened in that country, and buried whole cities in ruins. In this confuſion, Flaminius being ſlain by one of the Inſubrian Gauls, the Romans began to give ground, and at laſt quite ran away. Great numbers, to ſave themſelves, leaped into the lake; whilſt others, climbing over the mountains, fell into the enemy's hands, whom they ſtrove to avoid. Six thouſand only cut their way through the conquerors, and retreated to a place of ſafety: but the next day they were taken priſoners. In this battle fifteen thouſand Romans were killed, and about ten thouſand eſcaped to Rome, by different roads. Hannibal ſent back the Latins, who were allies of the Romans, into their own country, without demanding the leaſt ranſom. He commanded ſearch to be made for the body of Flaminius, in order to give it burial, but it could not be found. He afterwards put his troops into quarters of refreſhment, and ſolemnized the funerals of thirty of his chief officers, who were killed in the battle. He loſt in all but fifteen hundred men, moſt of whom were Gauls.

Immediately after, Hannibal diſpatched a courier to Carthage, with the news of his good Succeſs in Italy. This cauſed the greateſt joy for the preſent, raiſed the moſt promiſing hopes with regard to the future, and revived the cou-

rage of all the citizens. They now prepared, with incredible ardor, to ſend into Italy and Spain, all neceſſary ſuccours.

Rome, on the contrary, was filled with univerſal grief and alarm, as ſoon as the prætor had pronounced from the roſtra the following words, *We have loſt a great battle.* The ſenate, ſtudious of nothing but the public welfare, thought that in ſo great a calamity and in ſo imminent a danger, recourſe muſt be had to extraordinary remedies. They therefore appointed Quintus Fabius dictator, a perſon as conſpicuous for his wiſdom as his birth. It was the cuſtom at Rome, that the moment a dictator was nominated, all authority ceaſed, that of the tribunes of the people excepted. M. Minucius was appointed his general of horſe. We are now in the ſecond year of the war.

Hannibal's conduct with reſpect to Fabius.

(*b*) Hannibal, after the battle of Thraſymenus, not thinking it yet proper to march directly to Rome, contented himſelf, in the mean time, with laying waſte the country. He croſſed Umbria and Picenum; and after ten days march, arrived in the territory of Adria *. He got a very conſiderable booty in this march. Out of his implacable enmity to the Romans, he commanded, that all who were able to bear arms ſhould be put to the ſword; and meeting no obſtacle any where, he advanced as far as Apulia; plundering the countries which lay in his way, and carrying deſolation wherever he came, in order to compel the nations to diſengage themſelves from their alliance with the Romans; and to ſhow all Italy, that Rome itſelf, now quite diſpirited, yielded him the victory.

Fabius, followed by Minucius and four legions, had marched from Rome in queſt of the enemy, but with a firm reſoltion not to let him take the leaſt advantage, nor to advance one ſtep till he had firſt reconnoitered every place; nor hazard a battle till he ſhould be ſure of ſucceſs.

As ſoon as both armies were in ſight, Hannibal, to terrify the Roman forces, offered them battle, by advancing very near

(*b*) Polyb. l. 23. p. 239—255. Liv. l. 22. n. 9—30.

* *A ſmall town, which gave name to the Adriatic ſea.*

near the intrenchments of their camp. But finding every thing quiet there, he retired; blaming, in appearance, the outward cowardiſe of the enemy, whom he upbraided with having at laſt loſt that valour ſo natural to their anceſtors; but fretted inwardly, to find he had to do with a general of ſo different a genius from Sempronius and Flaminius; and that the Romans, inſtructed by their defeat, had at laſt made choice of a commander capable of oppoſing Hannibal.

From this moment he perceived that the dictator would not be formidable to him by the boldneſs of his attacks, but by the prudence and regularity of his conduct, which might perplex and embarraſs him very much. The only circumſtance he now wanted to know was, whether the new general had reſolution enough to purſue ſteadily the plan he ſeemed to have laid down. He endeavoured therefore to rouze him, by his frequent removals from place to place, by laying waſte the lands, plundering the cities, and burning the villages and towns. He, at one time, would raiſe his camp with the utmoſt precipitation; and at another, ſtop ſhort in ſome valley out of the common rout, to try whether he could not ſurprize him in the plain. However, Fabius ſtill kept his troops on hills, but without loſing ſight of Hannibal; never approaching near enough to come to an engagement; nor yet keeping at ſuch a diſtance, as might give him an opportunity of eſcaping him. He never ſuffered his ſoldiers to ſtir out of the camp, except to forage, and on theſe occaſions, not without a numerous convoy. If ever he engaged, it was only in ſlight ſkirmiſhes, and ſo very cautiouſly, that his troops had always the advantage. By this conduct he revived, by inſenſible degrees, the courage of the ſoldiers, which the loſs of three battles had entirely damped; and enabled them to rely, as they had formerly done, on their valour and good ſucceſs.

Hannibal, having got immenſely rich ſpoils in Campania, where he had reſided a conſiderable time, left it, with his army, in order that he might not conſume the proviſions he had laid up, and which he had reſerved for the winter-ſeaſon. Beſides, he could no longer continue in a country of gardens and

vineyards, which were more agreeable to the eye, than uſeful for the ſubſiſtence of an army: a country where he would have been forced to take up his winter-quarters among marſhes, rocks, and ſands; during which the Romans would have drawn plentiful ſupplies from Capua, and the richeſt parts of Italy. He therefore reſolved to ſettle elſewhere.

Fabius naturally ſuppoſed, that Hannibal would be obliged to return the ſame way he came, and that he might eaſily annoy him during his march. He began by throwing a conſiderable body of troops into, and thereby ſecuring, Caſilinum, a ſmall town ſituated on the Vulturnus, which ſeparated the territories of Falernum from thoſe of Capua: He afterwards detached four thouſand men, to go and ſeize the only narrow paſs through which Hannibal could come out; and then, according to his uſual cuſtom, poſts himſelf with the remainder of the army on the hills adjoining to the road.

The Carthaginians arrive, and encamp in the plain at the foot of the mountains. And now, the crafty Carthaginian falls into the ſame ſnare he had laid for Flaminius at the defile of Thraſymenus; and it ſeemed impoſſible for him ever to extricate himſelf out of this difficulty, there being but one outlet, of which the Romans were poſſeſſed. Fabius, fancying himſelf ſure of his prey, was only contriving how to ſeize it. He flattered himſelf with the probable hopes of putting an end to the war by this ſingle battle. Nevertheleſs, he thought fit to defer the attack till the next day.

Hannibal perceived, that * his own artifices were now employed againſt him. It is in ſuch junctures as theſe, that a general has need of great preſence of mind, and unuſual fortitude, to view danger in his utmoſt extent, without being ſtruck with the leaſt dread; and to find out ſure and inſtant expedients without deliberating. Immediately the Carthaginian general cauſed two thouſand oxen to be got together, and ordered ſmall bundles of vine-branches to be tied to their horns. He then commanded the branches to be ſet on fire in the dead of night, and the oxen to be driven with violence to

* Nec Annibalem fefellit ſuis ſe artibus peti. *Liv.*

to the top of the hills where the Romans were encamped. As ſoon as thoſe creatures felt the flame, the pain putting them in a rage, they flew up and down on all ſides, and ſet fire to the ſhrubs and buſhes they met in their way. This ſquadron, of a new kind, was ſuſtained by a good number of light-armed ſoldiers, who had orders to ſeize upon the ſummit of the mountain, and to charge the enemy in caſe they ſhould meet them. All things happened which Hannibal had foreſeen. The Romans who guarded the defile, ſeeing the fires ſpread over the hills which were above them, and imagining that it was Hannibal making his eſcape by torch-light, quit their poſt, and run up to the mountains to oppoſe his paſſage. The main body of the army not knowing what to think of all this tumult; and Fabius himſelf not daring to ſtir, as it was exceſſively dark, for fear of a ſurprize, waits for the return of the day. Hannibal ſeizes this opportunity, marches his troops and the ſpoils through the defile which was now unguarded; and reſcues his army out of a ſnare in which, had Fabius been but a little more vigorous, it would either have been deſtroyed, or at leaſt very much weakened. It is glorious for a man to turn his very errors to his advantage, and make them ſubſervient to his reputation.

The Carthaginian army returned to Apulia, ſtill purſued and harraſſed by the Romans. The dictator being obliged to take a journey to Rome, on account of ſome religious ceremonies, earneſtly intreated his general of horſe, before his departure, not to fight during his abſence. However, Minucius did not regard either his advice or his entreaties; but the very firſt opportunity he had, whilſt part of Hannibal's troops were foraging, he charged the reſt, and gained ſome advantage. He immediately ſent advice of this to Rome, as if he had obtained a conſiderable victory. The news of this, with what had juſt before happened at the paſſage of the defile, raiſed complaints and murmurs againſt the ſlow and timorous circumſpection of Fabius. In a word, matters were carried ſo far, that the Roman people gave his general of horſe an equal authority with him; a thing unheard of before. The dictator was upon the road when he received advice

vice of this: For he had left Rome, in order that he might not be an eye-witneſs of what was contriving againſt him. His conſtancy however was not ſhaken. He was very ſenſible, that though his authority in the command was divided, yet his ſkill in the art of war was not ſo *. This ſoon became manifeſt.

Minucius, grown arrogant at the advantage he had gained over his collegue, propoſed that each ſhould command a day alternately, or even a longer time. But Fabius rejected this propoſal, as it would have expoſed the whole army to danger, whilſt under the command of Minucius. He therefore choſe to divide the troops, in order that it might be in his power to preſerve, at leaſt, that part which ſhould fall to his ſhare.

Hannibal, fully informed of all that paſſed in the Roman camp, was over-joy'd to hear of this diſſention of the two commanders. He therefore laid a ſnare for the raſh Minucius, who accordingly plunged headlong into it; and engaged the enemy on an eminence, in which an ambuſcade was concealed. But his troops being ſoon put into diſorder, were juſt upon the point of being cut to pieces, when Fabius, alarmed by the ſudden outcries of the wounded, called aloud to his ſoldiers: "Let us haſten to the aſſiſtance of Minucius: Let us fly and ſnatch the victory from the enemy, "and extort from our fellow-citizens a confeſſion of their "fault." This ſuccour was very ſeaſonable, and compelled Hannibal to ſound a retreat. The latter, as he was retiring, ſaid, "That the cloud which had been long hovering on the "ſummit of the mountains, had at laſt burſt with a loud "crack, and cauſed a mighty ſtorm." So important and ſeaſonable a ſervice done by the dictator, opened the eyes of Minucius. He accordingly acknowledged his error, returned immediately to his duty and obedience; and ſhewed, that it is ſometimes more glorious to know how to atone for a fault, than not to have committed it.

The

* Satis fidens haudquaquam cum imperii jure artem imperandi æquatam. *Liv.* l. 22. n. 26.

The ſtate of affairs in Spain.

(*c*) In the beginning of this campaign, Cn. Scipio, having ſuddenly attacked the Carthaginian fleet, commanded by Hamilcar, defeated it, and took twenty-five ſhips, with a great quantity of rich ſpoils. This victory made the Romans ſenſible, that they ought to be particularly attentive to the affairs of Spain, becauſe Hannibal could draw conſiderable ſupplies both of men and money from that country. Accordingly they ſent a fleet thither, the command whereof was given to P. Scipio, who, after his arrival in Spain, having joined his brother, did the common wealth very great ſervice. Till that time the Romans had never ventured beyond the Ebro. They then were ſatisfied, with their having gained the friendſhip of the nations ſituated between that river and Italy, and confirming it by alliances: But under Publius, they croſſed the Ebro, and carried their arms much farther up into the country.

The circumſtance which contributed moſt to promote their affairs, was, the treachery of a Spaniard in Saguntum. Hannibal had left there the children of the moſt diſtinguiſhed families in Spain, whom he had taken as hoſtages. Abelox, for ſo this Spaniard was called, perſuaded Boſtar, the governor of the city, to ſend back theſe young men into their country, in order, by that means, to attach the inhabitants more firmly to the Carthaginian intereſt. He himſelf was charged with this commiſſion. But he carried them to the Romans, who afterwards delivered them to their relations, and, by ſo acceptable a preſent acquired their amity.

The battle of Cannæ.

(*d*) The next ſpring, C. Terentius Varro and L. Æmilius Paulus were choſen conſuls at Rome. In this campaign, which was the third of the ſecond Punic war, the Romans did what had never been practiſed before, *viz.* to compoſe the army of eight legions, each conſiſting of five thouſand men, excluſive

(*c*) Polyb. l. 3. p. 245—250. Liv. l. 22. n. 19—22.

(*d*) A. M. 3789. Rome, 533. Polyb. l. 3. p. 255—268. Liv. l. 22. n. 34—54.

excluſive of the allies. For, as we have already obſerved, the Romans never raiſed but four legions, each of which conſiſted of about four thouſand foot, and three hundred horſe *. They never, except on the moſt important occaſions, made them conſiſt of five thouſand of the one, and four hundred of the other. As for the troops of the allies, their infantry was equal to that of the legions, but they had three times as many horſe. Each of the conſuls had commonly half the troops of the allies, with two legions, in order for them to act ſeparately; and all theſe forces were very ſeldom uſed at the ſame time, and in the ſame expedition. Here the Romans had not only four, but eight legions, ſo important did the affair appear to them. The ſenate even thought fit, that the two conſuls of the foregoing year, Servilius and Attilius, ſhould ſerve in the army as proconſuls: but the latter could not go into the field, by reaſon of his great age.

Varro, at his ſetting out from Rome, had declared openly, that he would fall upon the enemy the very firſt opportunity, and put an end to the war; adding, that it would never be terminated, ſo long as men, of the character of Fabius, ſhould be at the head of the Roman armies. An advantage which he gained over the Carthaginians, of whom near ſeventeen hundred were killed, greatly increaſed his boldneſs and arrogance. As for Hannibal, he conſidered this loſs as a real advantage; being perſuaded that it would ſerve as a bait to the conſul's raſhneſs; and prompt him on to a battle, which he wanted extremely. It was afterwards known, that Hannibal was reduced to ſuch a ſcarcity of proviſions, that he could not poſſibly have ſubſiſted ten day longer. The Spaniards were already meditating to leave him. So that there would have been an end of Hannibal and his army, if his good fortune had not thrown a Varro in his way.

Both armies having often removed from place to place, came in ſight of each other near Cannæ, a little town in Apulia,

* *Polybius ſuppoſes only two hundred horſe in each legion: But J. Lipſius thinks that this is a miſtake either of the author or tranſcriber.*

Apulia, ſituated on the river Aufidus. As Hannibal was encamped in a level open country, and his cavalry much ſuperior to that of the Romans, Æmilius did not think proper to engage in ſuch a place. He was for drawing the enemy into an irregular ſpot, where the infantry might have the greateſt ſhare in the action. But his collegue, who was wholly unexperienced, was of a contrary opinion. Such is the inconveniency of a divided command; jealouſy, a diſparity of tempers, or a diverſity of views, ſeldom failing to create a diſſention between the two generals.

The troops on each ſide were, for ſome time, contented with ſlight ſkirmiſhes. But, at laſt, one day when Varro had the command (for the two conſuls took it by turns) preparations were made on both ſides for battle. Æmilius had not been conſulted; yet, tho' he extremely diſapproved the conduct of his collegue, as it was not in his power to prevent it, he ſeconded him to the utmoſt.

Hannibal, after having made his ſoldiers obſerve, that, being ſuperior in cavalry, they could not poſſibly have pitched upon a better ſpot for fighting, had it been left to their choice: "Return then, ſays he, thanks to the gods, for having "brought the enemy hither, that you may triumph over "them; and thank me alſo, for having redueed the Romans "to a neceſſity of coming to an engagement. After three "great victories, won ſucceſſively, is not the remembrance of "your own actions ſufficient to inſpire you with courage? "By the former battles, you are become maſters of the open "country; but this will put you in poſſeſſion of all the ci-"ties, and (I preſume to ſay it) of all the riches and power "of the Romans. It is not words that we want, but action. "I truſt in the gods, that you ſhall ſoon ſee my promiſes "verified."

The two armies were very unequal in number. That of the Romans, including the allies, amounted to fourſcore thouſand foot, and a little above ſix thouſand horſe: and that of the Carthaginians conſiſted but of forty thouſand foot, (all well diſciplined) and of ten thouſand horſe. Æmilius commanded the right wing of the Romans, Varro the left, and Servilius,

one of the conſuls of the laſt year, was poſted in the center. Hannibal, who had the art of taking all advantages, had poſted himſelf, ſo as the wind Vulturnus *, which riſes at certain ſtated times, ſhould blow directly in the faces of the Romans during the fight, and cover them with duſt; then keeping the river Aufidus on his left, and poſting his cavalry in the wings, he formed his main body of the Spaniſh and Gallick infantry which he poſted in the center, with half the African heavy-armed foot on their right, and half on their left, on the ſame line with the cavalry. His army being thus drawn up, he put himſelf at the head of the Spaniſh and Gallick infantry; and having drawn them out of the line, advanced to begin the battle, rounding his front as he advanced nearer the enemy; and extending his flanks in the ſhape of a half-moon, in order that he might leave no interval between his main body and the reſt of the line, which conſiſted of the hearvy-armed infantry, who had not moved from their poſts.

The fight ſoon began, and the Roman legions that were in the wings, ſeeing their center warmly attacked, advanced to charge the enemy in flank. Hannibal's main body, after a brave reſiſtance, finding themſelves furiouſly attacked on all ſides, gave way, being overpowered by numbers; and retired through the interval they had left in the center of the line. The Romans having purſued them thither with eager confuſion, the two wings of the African Infantry, which was freſh, well-armed, and in good order, wheeled about on a ſudden towards that void ſpace in which the Romans, who were already fatigued, had thrown themſelves in diſorder; and attacked them vigorouſly on both ſides, without allowing them time to recover themſelves, or leaving them ground to draw up. In the mean time, the two wings of the cavalry, having defeated thoſe of the Romans, which were much inferior to them; and in order to purſue the broken and ſcattered ſquadrons, having left only as many forces as were neceſſary to

* *A violent burning wind, blowing South-South-Eaſt, which, in this flat and ſandy country, raiſed clouds of hot duſt, and blinded and choaked the Romans.*

to keep them from rallying; advanced and charged the rear of the Roman infantry, which, being ſurrounded at once on every ſide by the enemy's horſe and foot, was all cut to pieces, after having fought with unparalleled bravery. Æmilius, being covered with the wounds he had received in the fight, was afterwards killed by a body of the enemy to whom he was not known; and with him two quæſtors, one and twenty military tribunes, many who had been either conſuls or prætors; Servilius, one of the laſt year's conſuls, Minucius the late general of the horſe to Fabius, and fourſcore ſenators. Above ſeventy thouſand men fell in this battle *; and the Carthaginians, ſo great was their fury †, did not give over the ſlaughter, till Hannibal, in the very heat of it, called out to them ſeveral times; *Stop, ſoldiers; ſpare the vanquiſhed.* Ten thouſand men, who had been left to guard the camp, ſurrendered themſelves priſoners of war after the battle. Varro the conſul retired to Venuſia, with only ſeventy horſe; and about four thouſand men eſcaped into the neighbouring cities. Thus Hannibal remained maſter of the field, he being chiefly indebted for this, as well as for his former victories, to the ſuperiority of his cavalry over that of the Romans. He loſt four thouſand Gauls, fifteen hundred Spaniards and Africans, and two hundred horſe.

Maharbal, one of the Carthaginian generals, adviſed Hannibal to march directly to Rome, promiſing him that within five days they ſhould ſup in the Capitol. Hannibal anſwering, that it was an affair which required mature examination; "I ſee, replies Maharbal, that the gods have not endowed "the ſame man with all talents. You, Hannibal, know "how to conquer, but not to make the beſt uſe of a "victory ‡."

* *Livy leſſens very much the number of the ſlain, making them amount but to about forty-three thouſand. But Polybius ought rather to be believed.*

† Duo maximi exercitus cæſi ad hoſtium ſatietatem, donec Annibal diceret militi ſuo: Parce ferro. *Flor.* l. 1. c. 6.

‡ Tum Maharbal: Non omnia nimirum eidem Dii dedere. Vincere ſcis, Annibal, victoria uti neſcis. *Liv.* l. 22. n. 51.

It is pretended that this delay ſaved Rome and the empire. Many authors, and among the reſt Livy, charge Hannibal, on this occaſion, as guilty of a capital error. But others, more reſerved, are not for condemning, without evident proofs, ſo renowned a general, who, in the reſt of his conduct was never wanting, either in prudence to make choice of the beſt expedients, or in readineſs to put his deſigns in execution. They, beſides, are inclined to judge favourably of him, from the authority, or at leaſt the ſilence of Polybius, who, ſpeaking of the memorable conſequences of this celebrated battle, ſays, That the Carthaginians were firmly perſuaded, that they ſhould poſſeſs themſelves of Rome at the firſt aſſault: But then he does not mention, how this could poſſibly have been affected, as that city was very populous, warlike, ſtrongly fortified, and defended with a garriſon of two legions; nor does he any where give the leaſt hint that ſuch a project was feaſible, or that Hannibal did wrong in not attempting to put it in execution.

And indeed, if we examine matters more narrowly, we ſhall find that, according to the common maxims of war, it could not be undertaken. It is certain, that Hannibal's whole infantry, before the battle, amounted but to forty thouſand men; and as ſix thouſand of theſe had been ſlain in the action, and, doubtleſs, many more either wounded or diſabled, there could remain but ſix or ſeven and twenty thouſand foot fit for ſervice; now this number was not ſufficient to inveſt ſo large a city as Rome, which had a river running through it; nor to attack it in form, becauſe they had neither engines, ammunition, nor any other things neceſſary for carrying on a ſiege. (*e*) For want of theſe Hannibal, even after his victory at Thraſymenus, miſcarried in his attempt upon Spoletum: And ſoon after the battle of Cannæ, was forced to raiſe the ſiege of a little nameleſs city *. It cannot be denied, but that, had he miſcarried on the preſent occaſion, nothing leſs could have been expected but that he muſt have been irrecoverably loſt. However, to form a juſt judgment

(*e*) Liv. l. 22. n. 9. Liv. l. 23. n. 18. * *Caſilinum.*

ment of this matter, a man ought to be a ſoldier, and ſhould, perhaps, have been upon the ſpot. This is an old diſpute, on which none but thoſe who are perfectly well ſkilled in the art of war, ſhould pretend to give their opinion.

(*f*) Soon after the battle of Cannæ, Hannibal diſpatched his brother Mago to Carthage, with the news of his victory; and at the ſame time to demand ſuccours, in order that he might be enabed to put an end to the war. Mago being arrived, made, in full ſenate, a lofty ſpeech, in which he extolled his brother's exploits, and diſplayed the great advantages he had gained over the Romans. And, to give a more lively idea of the greatneſs of the victory, by ſpeaking in ſome meaſure to the eye, he poured out, in the middle of the ſenate, a buſhel * of gold rings, which had been taken from the fingers of ſuch of the Roman nobility as had fallen in the battle of Cannæ. He concluded with demanding money, proviſions, and freſh troops. All the ſpectators were ſtruck with an extraordinary joy; upon which Imilcon, a great ſtickler for Hannibal, fancying he now had a fair opportunity to inſult Hanno, the chief of the contrary faction, aſked him, whether he was ſtill diſſatisfied with the war they were carrying on againſt the Romans, and was for having Hannibal delivered up to them. Hanno, without diſcovering the leaſt emotion, replied, that he was ſtill of the ſame mind; and that the victories they ſo much boaſted (ſuppoſing them real) could not give him joy, but only in proportion as they ſhould be made ſubſervient to an advantageous peace: He then undertook to prove, that the mighty exploits, on which they inſiſted ſo much, were wholly chimerical and imaginary. "I have cut to pieces, ſays he, (continuing Mago's ſpeech) "the Roman armies: Send me ſome troops.—What more

(*f*) Liv. l. 23. n. 11—14.

* Pliny, l. 33. c. 1. *ſays, that there were three buſhels ſent to Carthage.* Livy *obſerves, that ſome authors made them amount to three buſhels and a half; but he thinks it moſt probable, that there was but one,* l. 33. n. 12. Florus, l. 2. c. 16, *makes it two buſhels.*

" could you aſk, had you been conquered? I have twice " ſeized upon the enemy's camp, full (no doubt) of provi- " ſions of every kind.—Send me proviſions and money.— " Could you have talked otherwiſe had you loſt your camp?" He then aſked Mago, whether any of the Latin nations were come over to Hannibal, and whether the Romans had made him any propoſals of peace. To this Mago anſwering in the negative: " I then perceive, replied Hanno, that we are no " farther advanced, than when Hannibal firſt landed in " Italy." The inference he drew from hence was, that neither men nor money ought to be ſent. But Hannibal's faction prevailing at that time, no regard was paid to Hanno's remonſtrances, which were conſidered merely as the effect of prejudice and jealouſy; and accordingly orders were given for levying the ſupplies of men and money which Hannibal required. Mago ſet out immediately for Spain, to raiſe twenty-four thouſand foot, and four thouſand horſe in that country; but theſe levies were afterwards ſtopped, and ſent another way: ſo eager was the contrary faction to oppoſe the deſigns of a general whom they utterly abhorred. (*g*) Whereas in Rome, a conſul, who had fled, was thanked becauſe he had not deſpaired of the commonwealth; at Carthage, people were almoſt angry with Hannibal, for being victorious. But Hanno could never forgive him the advantages he had gained in this war, becauſe he had undertaken it in oppoſition to his counſel. Thus being more jealous for the honour of his own opinions than for the good of his country, and a greater enemy to the Carthaginian general than to the Romans, he did all that lay in his power to prevent future, and to ruin paſt, ſucceſſes.

Hannibal takes up his winter quarters in Capua.

(*b*) The battle of Cannæ ſubjected the moſt powerful nations of Italy to Hannibal, drew over to his intereſt Græcia Magna *, with the city of Tarentum; and ſo wreſted, from the

(*g*) De St. Evrem. (*b*) Liv. l. 23. n. 4—18.

* Cæterum quum Græci omnem fere oram maritimam Coloniis ſuis, è Græcia deductis, obſiderent, &c. *But after*

the Romans, their moſt ancient allies, among whom the Capuans held the firſt rank. This city, by the fertility of its ſoil, its advantageous ſituation, and the bleſſings of a long peace, had roſe to great wealth and power. Luxury, and a flow of pleaſures, (the uſual attendants on wealth) had corrupted the minds of all its citizens, who, from their natural inclination, were but too much inclined to voluptuouſneſs and all exceſſes.

Hannibal * made choice of this city for his winter quarters. Here it was that his ſoldiers, who had ſuſtained the moſt grievous toils, and braved the moſt formidable dangers, were overthrown by delights and a profuſion of all things, into which they plunged with the greater eagerneſs, as they, till then, had been ſtrangers to them. Their courage was ſo greatly enervated in this bewitching retirement, that all their after-efforts were owing rather to the fame and ſplendor of their former victories, than to their preſent ſtrength. When Hannibal marched his forces out of this city, one would have taken them for other men, and the reverſe of thoſe who had ſo lately marched into it. Accuſtomed, during the winter-ſeaſon, to commodious lodgings, to eaſe and plenty; they were no longer able to bear hunger, thirſt, long marches, watchings, and the other toils of war: not to mention that all obedience, all diſcipline were entirely laid aſide.

I only tranſcribe on this occaſion from Livy, who, if he

after the Greeks had, by their colonies, poſſeſſed themſelves of almoſt all the maritime coaſt, this very country, (together with Sicily) was called Græcia Magna, *&c.* Cluver. Geograph. l. 3. c. 30.

* Ibi partem majorem hiemis exercitum in tectis habuit; adverſus omnia humana mala ſæpe ac diu durantem, bonis inexpertum atque inſuetum. Itaque quos nulla mali vicerat vis, perdidere nimia bona ac voluptates immodicæ, & eo impenſius, quo avidius ex inſolentia in eas ſe merſerant. *Liv.* l. 23. n. 18.

may be credited, thinks Hannibal's ſtay at Capua a reproach to his conduct; and pretends, that he there was guilty of an infinitely greater error, than when he neglected to march directly to Rome after the battle of Cannæ. For this delay *, ſays Livy, might ſeem only to have retarded his victory; whereas this laſt miſ-conduct rendered him abſolutely incapable of ever defeating the enemy. In a word, as Marcellus obſerved judiciouſly afterwards, Capua was to the Carthaginians and their general, what † Cannæ had been to the Romans. There their martial genius, their love of diſcipline, were loſt: There their former fame, and their almoſt certain hopes of future glory vaniſhed at once. And indeed, from thenceforth the affairs of Hannibal advanced to their decline by ſwift ſteps; fortune declared in favour of prudence, and victory ſeemed now reconciled to the Romans.

I know not whether Livy has reaſon to impute all theſe fatal conſequences, to the delicious abode of Capua. If we examine carefully all the circumſtances of this hiſtory, we ſhall ſcarce be able to perſuade ourſelves, that the little progreſs which was afterwards made by the arms of Hannibal, ought to be aſcribed to Capua. It might, indeed, have been one cauſe, but this would be a very inconſiderable one: And the bravery with which the forces of Hannibal, afterwards defeated the armies of conſuls and prætors; the towns they took even in ſight of the Romans; their maintaining their conqueſts ſo vigorouſly, and ſtaying fourteen years after this in Italy, in ſpite of the Romans; all theſe circumſtances may induce us to believe, that Livy lays too great a ſtreſs on the delights of Capua.

The real cauſe of the decay of Hannibal's affairs, was owing to his want of neceſſary recruits and ſuccours from Carthage.

* Illa enim cunctatio diſtuliſſe modo victoriam videri potuit, hic error vires ademiſſe ad vincendum. *Liv.* l. 23. n. 18.

† Capuam Annibali Cannas fuiſſe: ibi virtutem bellicam, ibi militarem diſciplinam, ibi præteriti temporis famam, ibi ſpem futuri extinctam. *Liv.* l. 23. n. 45.

thage. (*i*) After Mago's ſpeech, the Carthaginian ſenate had judged it neceſſary, in order for the carrying on the conqueſts in Italy, to ſend thither a conſiderable reinforcement of Numidian horſe, forty elephants, and a thouſand talents; and to hire, in Spain, twenty thouſand foot, and four thouſand horſe, to reinforce their armies in Spain and Italy. (*k*) Nevertheleſs, Mago could obtain an order but for twelve thouſand foot, and two thouſand five hundred horſe: And even, when he was juſt going to march to Italy with an army, ſo much inferior to that which had been promiſed him, he was countermanded and ſent to Spain. So that Hannibal, after theſe mighty promiſes, had neither infantry, cavalry, elephants, nor money ſent him; but was left to his ſhifts. His army was now reduced to twenty-ſix thouſand foot, and nine thouſand horſe. How could it be poſſible for him, with ſo inconſiderable an army, to ſeize, in an enemy's country, on all the advantageous poſts; to awe his new allies, to preſerve his old conqueſts and form new ones; and to keep the field, with advantage, againſt two armies of the Romans, which were recruited every year? This was the true cauſe of the declenſion of Hannibal's affairs, and of the ruin of thoſe of Carthage. Was the part where Polybius treated this ſubject extant, we doubtleſs ſhould find, that he lays a greater ſtreſs on this cauſe, than on the luxurious delights of Capua.

The tranſactions relating to Spain and Sardinia.

(*l*) The two Scipios continued in the command of Spain, and their arms were making a conſiderable progreſs there, when Aſdrubal, who alone ſeemed able to cope with them, received orders from Carthage, to march into Italy to the relief of his brother. Before he left Spain, he writ to the ſenate, to convince them of the abſolute neceſſity of their ſending a general in his ſtead, who had abilities ſufficient for oppoſing the Romans. Imilcon was therefore ſent thither with an army; and Aſdrubal ſet out upon his march with his, in order to go and join his brother. The news of his departure was no ſooner known, but the greateſt part of Spain was ſubjected

(*i*) Liv. l. 23. n. 13. (*k*) Ibid. n. 32. (*l*) A. M. 3790. Rome 534. Liv. l. 23. n. 26—30—32—40, 41.

jected by the Scipios. Theſe two generals, animated by ſuch ſignal ſucceſs, reſolved to prevent him, if poſſible, from leaving Spain. They conſidered the danger to which the Romans would be expoſed, if, being ſcarce able to reſiſt Hannibal only, they ſhould be attacked by the two brothers, at the head of two powerful armies. They therefore purſued Aſdrubal, and coming up with that general, forced him to fight, againſt his inclination. Aſdrubal was overcome; and, ſo far from being able to continue his march for Italy, he found that it would be impoſſible for him to continue with any ſafety in Spain.

The Carthaginians had no better ſucceſs in Sardinia. Deſigning to take advantage of ſome rebellions they had fomented in that country, they loſt twelve thouſand men in a battle fought againſt the Romans, who took a ſtill greater number of priſoners, among whom were Aſdrubal ſurnamed Calvus, Hanno, and Mago *, who were diſtinguiſhed by their birth as well as military exploits.

The ill ſucceſs of Hannibal. The ſieges of Capua and Rome.

(*m*) From Hannibal's abode in Capua, the Carthaginian affairs in Italy no longer ſupported their reputation. M. Marcellus, firſt as prætor, and afterwards as conſul, had contributed very much to this revolution. He harraſſed Hannibal's army on every occaſion, ſeized upon his quarters, forced him to raiſe ſieges, and even defeated him in ſeveral engagements; ſo that he was called the ſword of Rome, as Fabius had before been named its buckler.

(*n*) But what moſt affected the Carthaginian general, was, to ſee Capua beſieged by the Romans. In order therefore to preſerve his reputation among his allies, by a vigorous ſupport of thoſe who held the chief rank as ſuch, he flew to the relief

(*m*) A. M. 3791. Rome 535. Liv. l. 23. n. 41—46. l. 25. n. 22. l. 26. n. 5--16. (*n*) A. M. 3793. Rome 537.

* *Not Hannibal's brother.*

lief of that city; brought forward his forces, attacked the Romans, and fought ſeveral battles, to oblige them to raiſe the ſiege. (o) At laſt, ſeeing all his meaſures defeated, he marched haſtily towards Rome, in order to make a powerful diverſion. He had ſome hopes, in caſe he could have an opportunity, in the firſt conſternation, to ſtorm ſome part of the city, of drawing the Roman generals with all their forces from the ſiege of Capua, to the relief of their capital; at leaſt he flattered himſelf that if, for the ſake of continuing the ſiege, they ſhould divide their forces, their weakneſs might then offer an occaſion, either to the Capuans or himſelf, of engaging and defeating them. Rome was ſtruck, but not confounded. A propoſal being made by one of the ſenators, to recall all the armies to ſuccour Rome; Fabius * declared, that it would be ſhameful in them to be terrified, and forced to change their meaſures upon every motion of Hannibal. They therefore contented themſelves with only recalling part of the army, and one of the generals, Q. Fulvius the proconſul, from the ſiege. Hannibal, after making ſome devaſtations, drew up his army in order of battle before the city, and the conſuls did the ſame. Both ſides were preparing to ſignalize themſelves in a battle, of which Rome was to be the recompence, when a violent ſtorm obliged them to ſeparate. They were no ſooner returned to their reſpective camps, but the face of the heavens grew calm and ſerene. The ſame happened frequently afterwards; inſomuch that Hannibal, believing that there was ſomething ſupernatural in the event, ſaid, according to Livy, that ſometimes † his own will, and ſometimes fortune, would not ſuffer him to take Rome.

But the circumſtances which moſt ſurprized and intimidated him, was the news, that, whilſt he lay encamped at one of the

(o) A. M. 3794. Rom. 538.

* Flagitioſum eſſe terreri ac circumagi ad omnes Annibalis comminationes. *Liv.* l. 26. n. 8.

† Audita vox Annibalis fertur, Potiundæ ſibi urbis Romæ, modo mentem non dari, modo fortunam. *Liv.* l. 26. n. 11.

the gates of Rome, the Romans had ſent out recruits for the army in Spain at another gate; and at the ſame time, diſpoſed of the ground whereon his camp was pitched, notwithſtanding which, it had been ſold for its full value. So barefaced a contempt, ſtung Hannibal to the quick: He therefore, on the other ſide, expoſed to ſale the ſhops of the goldſmiths round the forum. After this bravado he retired, and, in his march, plundered the rich temple of the goddeſs Feronia *.

Capua, thus left to itſelf, held out but very little longer. After that ſuch of its ſenators, as had the chief hand in the revolt, and conſequently could not expect any quarter from the Romans, had put themſelves to a truly tragical death †, the city ſurrendered at diſcretion. The ſucceſs of this ſiege, which, by the happy conſequences wherewith it was attended, proved deciſive, and gave the Romans a viſible ſuperiority over the Carthaginians; diſplayed, at the ſame time, how formidable the power of the Romans was, ‡ when they undertook to puniſh their perfidious allies; and the feeble protection which

* *Feronia was the goddeſs of groves, and there was one, with a temple in it, dedicated to her, at the foot of the mountain Soracte. Strabo, ſpeaking of the grove where this goddeſs was worſhipped, ſays, that a ſacrifice was offered annually to her in it; and that her votaries, inſpired by this goddeſs, walked unhurt over burning coals. There are ſtill extant ſome medals of Auguſtus, in which this goddeſs is repreſented with a crown on her head.*

† *Vilius virius, the chief of this conſpiracy, after having repreſented to the Capuan ſenate, the ſevere treatment which his country might expect from the Romans, prevailed with twenty-ſeven ſenators to go with him to his own houſe, where, after eating a plentiful dinner, and heating themſelves with wine, they all drank poiſon. Then, taking their laſt farewel, ſome withdrew to their own houſes, others ſtaid with Virius; and all expired before the gates were opened to the Romans.* Liv. l. 26. n. 13, 14.

‡ Confeſſio expreſſa hoſti quanta vis in Romanis ad expetendas pœnas ab infidelibus ſociis, & quam nihil in Annibale auxilii ad receptos in fidem tuendos eſſet. *Liv.* l. 26. n. 16.

which Hannibal could afford his friends, at a time when they moſt wanted it.

The defeat and death of the two Scipios in Spain.

(*p*) The face of affairs was very much changed in Spain. The Carthaginians had three armies in that country; one commanded by Aſdrubal, the ſon of Giſgo; the ſecond by Aſdrubal, ſon of Hamilcar; and a third under Mago, who had joined the firſt Aſdrubal. The two Scipios, Cneus and Publius, were for dividing their forces, and attacking the enemy ſeparately, which was the cauſe of their ruin. It accordingly was agreed that Cneus, with a ſmall number of Romans, and thirty thouſand Celtiberians, ſhould march againſt Aſdrubal the ſon of Hamilcar; whilſt Publius, with the remainder of the forces compoſed of Romans and the allies of Italy, ſhould advance againſt the other two generals.

Publius was vanquiſhed firſt. To the two leaders whom he had to oppoſe, Maſiniſſa, elate with the victories he had lately gained over Syphax, joined himſelf; and was to be ſoon followed by Indibilis a powerful Spaniſh prince. The armies came to an engagement. The Romuns, being thus attacked on all ſides at once, made a brave reſiſtance as long as they had their general at their head; but the moment he fell, the few troops which had eſcaped the ſlaughter, ſecured themſelves by flight.

The three victorious armies marched immediately in queſt of Cneus, in order to put an end to the war by his defeat. He was already more than half vanquiſhed, by the deſertion of his allies, who all forſook him; and left, to the Roman generals, this important inſtruction *, *viz.* never to let their own forces be exceeded in number by thoſe of foreigners. He gueſſed that his brother was ſlain, and his army defeated,

(*p*) Liv. l. 25. n. 32—39. A. M. 3793. Rome 537.

*Id quidem cavendum ſemper Romanis ducibus erit, exemplaque hæc vere pro documentis habenda. Ne ita externis credant auxiliis, ut non plus ſui roboris ſuarumque propriè virium in caſtris habeant. *Liv.* n. 33.

feated, upon ſeeing ſuch great bodies of the enemy arrive. He ſurvived him but a ſhort time, being killed in the engagement. Theſe two great men were equally lamented by their citizens and allies; and the Spaniards bewailed their memory, becauſe of the juſtice and moderation of their conduct.

Theſe vaſt countries ſeemed now inevitably loſt; but the valour of L. Marcius † a private officer, of the Equeſtrian order, preſerved them to the Romans. Shortly after this the younger Scipio was ſent thither, who greatly revenged the death of his father and uncle; and reſtored the affairs of the Romans in Spain, to their former flouriſhing condition.

The defeat and death of Aſdrubal.

(*q*) One unforeſeen defeat ruined all the meaſures, and blaſted all the hopes of Hannibal with regard to Italy. The conſuls of this year, which was the eleventh of the ſecond Punic war, (for I paſs over ſeveral events for brevity ſake) were C. Claudius Nero, and M. Livius. The latter had, for his province, the Ciſalpin Gaul, where he was to oppoſe Aſdrubal, who, it was reported, was preparing to paſs the Alps. The former commanded in the country of the Brutians, and in Lucania, that is, in the oppoſite extremity of Italy, and was there making head againſt Hannibal.

The paſſage of the Alps gave Aſdrubal very little trouble, becauſe his brother had cleared the way for him, and all the nations were diſpoſed to receive him. Some time after this, he diſpatched couriers to Hannibal, but they were intercepted. Nero found by their letters, that Aſdrubal was haſtening to join his brother in Umbria. In a conjuncture of ſo delicate and

(*q*) Polyb. l. 11. p. 622—625. Liv. l. 27. p. 35—39—51. A. M. 3798. Rome 542.

† *He attacked the Carthaginians, who had divided themſelves into two camps, and were ſecure, as they thought, from any immediate attempt of the Romans; killed thirty-ſeven thouſand of them, took one thouſand eight hundred priſoners, and brought off immenſe plunder.* Liv. l. 25. n. 39.

and important a nature as this, when the ſafety of Rome lay at ſtake, he thought himſelf at liberty to diſpenſe with the eſtabliſhed rules * of his duty, for the welfare of his country. In conſequence of this, it was his opinion, that ſuch a bold and unexpected blow ought to be ſtruck, as might be capable of ſtriking terror into the enemy; by marching to the relief of his collegue, in order for them to charge Aſdrubal unexpectedly with their united forces. This deſign, if the ſeveral circumſtances of it were thoroughly examined, will appear exceeding remote from imprudence. To prevent the two brothers from joining their armies, was to ſave the ſtate. Very little would be hazarded, even though Hannibal ſhould be informed of the abſence of the conſul. From his army, which conſiſted of forty-two thouſand men, he drew out but ſeven thouſand for his own detachment, which indeed were the flower of his troops, but, at the ſame time, a very inconſiderable part of them. The reſt remained in the camp, which was advantageouſly ſituated, and ſtrongly fortified. Now could it be ſuppoſed, that Hannibal would attack, and force a camp, defended by thirty-five thouſand men?

Nero ſet out without giving his ſoldiers the leaſt notice of his deſign. When he advanced ſo far, that it might be communicated without any danger, he told them, that he was leading them to certain victory: that, in war, all things depended upon reputation; that the bare rumour of their arrival would diſconcert all the meaſures of the Carthaginians; and that the whole honour of this battle would fall to them.

They marched with extraordinary diligence, and joined the other conſul in the night, but did not pitch ſeparate camps, the better to impoſe upon the enemy. The troops which were newly arrived joined thoſe of Livius. The army of Porcius the prætor was incamped near that of the conſul, and in the morning a council of war was held. Livius was of opinion, that it might be proper to allow the

* *No general was allowed to leave his own province, to go into that of another.*

troops ſome days to refreſh themſelves; but Nero beſought him not to ruin, by delay, an enterprize to which diſpatch only could give ſucceſs; and to take advantage of the error of the enemy, as well abſent as preſent. This advice was complied with, and accordingly the ſignal for battle was given. Aſdrubal, advancing to his foremoſt ranks, diſcovered by ſeveral circumſtances, that freſh troops were arrived; and he did not doubt but that they belonged to the other conſul. This made him conjecture, that his brother had ſuſtained a conſiderable loſs, and, at the ſame time, fear, that he was come too late to his aſſiſtance.

After making theſe reflections, he cauſed a retreat to be ſounded, and his army began to march in great diſorder. Night overtaking him, and his guards deſerting, he was uncertain what way to go. He marched, at random, along the banks of the river Metaurus *, and was preparing to croſs it, when the three armies of the enemy came up with him. In this extremity, he ſaw it would be impoſſible for him to avoid coming to an engagement; and therefore did all things which could be expected from the preſence of mind and valour of a great captain. He ſeized an advantageous poſt, and drew up his forces on a narrow ſpot, which gave him an opportunity of poſting his left wing (the weakeſt part of his army) in ſuch a manner, that it could neither be attacked in front, nor charged in flank; and of giving, to his main battle and right wing, a greater depth than front. After this haſty diſpoſition of his forces, he poſted himſelf in the center, and firſt marched to attack the enemy's left wing; well knowing that all was at ſtake, and that he muſt either conquer or die. The battle laſted a long time, and was obſtinately diſputed by both parties. Aſdrubal eſpecially, ſignalized himſelf in this engagement, and added new glory to that he had already acquired by a ſeries of ſhining actions. He led on his ſoldiers trembling and quite diſpirited, againſt an enemy ſuperior to them both in number and reſolution. He animated them by his words, ſupported them by his

* *Now called Metaro.*

his example, and with intreaties and menaces, endeavoured to bring back thoſe who fled; till, at laſt, ſeeing that victory declared for the Romans, and being unable to ſurvive the loſs of ſo many thouſand men who had quitted their country to follow his fortune, he ruſhed at once into the midſt of a Roman cohort, and there died in a manner worthy the ſon of Hamilcar, and the brother of Hannibal.

This was the moſt bloody battle the Carthaginians had fought during this war: And, whether we conſider the death of the general, or the ſlaughter made of the Carthaginian forces, it may be looked upon as a repriſal for the battle of Cannæ. The Carthaginians loſt fifty-five thouſand men *, and ſix thouſand were taken priſoners. The Romans loſt eight thouſand. Theſe were ſo weary of killing, that ſome perſon telling Livius, that he might very eaſily cut to pieces a body of the enemy who were flying: *It is fit*, ſays he, *that ſome ſhould ſurvive, in order that they may carry the news of this defeat to the Carthaginians.*

Nero ſet out upon his March, on the very night which followed the engagement. Thro' all places where he paſſed in his return, ſhouts of joy and loud acclamations welcomed him, inſtead of thoſe fears and uneaſineſſes which his coming had occaſioned. He arrived in his camp the ſixth day. Aſdrubal's head being thrown into that of the Carthaginians, informed Hannibal of his brother's unhappy fate. Hannibal perceived, by this cruel ſtroke, the fortune of Carthage: *It is done*, ſays he †, *I will no longer ſend triumphant meſſages to Carthage. In loſing Aſdrubal, I have loſt at once all my hope, all my good fortune.* He afterwards retired to the extremities of the country of the Brutians, where he aſſembled all his forces, who found it a very difficult matter to ſubſiſt there, as no proviſions were ſent them from Carthage.

* *According to Polybius, the loſs amounted but to ten thouſand men, and that of the Romans to two thouſand,* l. 11. p. 870. Edit. Gronov.

† *Horace makes him ſpeak thus, in the beautiful ode where this defeat is deſcribed.* Carthagini jam non ego nuntios Mittam ſuperbos. Occidit Spes omnis & fortuna noſtri Nominis, Aſdrubale interempto *L.* 4. *Od.* 4.

Scipio conquers all Spain. Is appointed conſul, and ſails into Africa. Hannibal is recalled.

(*r*) The fate of arms was not more propitious to the Carthaginians in Spain. The prudent vivacity of young Scipio had reſtored the Roman affairs in that country to their former flouriſhing ſtate, as the courageous ſlowneſs of Fabius had before done Italy. The three Carthaginian generals in Spain, Aſdrubal ſon of Giſgo, Hanno, and Mago, having been defeated with their numerous armies, by the Romans, in ſeveral engagements, Scipio at laſt poſſeſſed himſelf of Spain, and ſubjected it entirely to the Roman power. It was at this time that Maſiniſſa, a very powerful African prince, went over to the Romans; and Syphax, on the contrary, to the Carthaginians.

(*s*) Scipio, at his return to Rome, was declared conſul, being then thirty years of age. He had P. Licinius Craſſus for his collegue. Sicily was allotted to Scipio, with permiſſion for him to croſs into Africa, if he found it convenient. He ſet out with all imaginable expedition for his province; whilſt his collegue was to command in the country whither Hannibal was retired.

The taking of New Carthage, where Scipio had diſplayed all the prudence, the courage and capacity which could have been expected from the greateſt generals, and the conqueſt of all Spain, were more than ſufficient to immortalize his name: but he had conſidered theſe only as ſo many ſteps by which he was to climb to a nobler enterprize, and this was the conqueſt of Africa. Accordingly he croſſed over thither, and made it the ſeat of the war.

The devaſtation of the country; the ſiege of Utica, one of the ſtrongeſt cities of Africa; the entire defeat of the two armies under Syphax and Aſdrubal, whoſe camp was burnt by Scipio; and afterwards the taking Syphax himſelf priſoner, who

(*r*) Polyb. l. 11. p. 150. & l. 14. p. 677—687. & l. 15. p. 685—694. Liv. l. 28. n. 1—4—16—38—40—46. l. 29. n. 24—36. l. 30. n. 20—28. A. M. 3799. Rome, 543.
(*s*) A. M. 3800. Rome, 544.

who was the moſt powerful reſource the Carthaginians had left; all theſe things forced them at laſt to turn their thoughts to peace. They thereupon deputed thirty of their principal ſenators, who were ſelected for that purpoſe, out of the powerful body, at Carthage, called the *council of the hundred*. Being introduced into the Roman general's tent, they all threw themſelves proſtrate on the earth (ſuch was the cuſtom of their country) ſpoke to him in terms of great ſubmiſſion, accuſing Hannibal as the author of all their calamities; and promiſing in the name of the ſenate, an implicit obedience to whatever the Romans ſhould pleaſe to ordain. Scipio anſwered, That though he was come into Africa, not for peace but conqueſt, he would however grant them a peace, upon condition that they ſhould deliver up all the priſoners and deſerters to the Romans; that they ſhould recall their armies out of Italy and Gaul; ſhould never ſet foot again in Spain; ſhould retire out of all the iſlands between Italy and Africa; ſhould deliver up all their ſhips, twenty excepted, to the victor; ſhould give to the Romans five hundred thouſand buſhels of wheat, three hundred thouſand of barley, and pay fifteen thouſand talents: That in caſe they were pleaſed with theſe conditions, they then, he ſaid, might ſend embaſſadors to the ſenate. The Carthaginians feigned a compliance, but this was only to gain time, till Hannibal ſhould be returned. A truce was then granted to the Carthaginians, who immediately ſent deputies to Rome, and at the ſame time an expreſs to Hannibal, to order his return into Africa.

(*t*) He was then, as was obſerved before, in the extremity of Italy. Here he received the orders from Carthage, which he could not liſten to without groans, and almoſt tears; and was exaſperated almoſt to madneſs, to ſee himſelf thus forced to quit his prey. Never baniſhed man * ſhewed ſo much regret

(*t*) A. M. 3802. Rome, 546.

* Raro quenquam alium patriam exilii cauſa relinquentem magis mœſtum abiiſſe ferunt, quam Annibalem hoſtium terra excedentem. Reſpexiſſe ſæpe Italiæ littora, &

gret at leaving his native country, as Hannibal did in going out of that of an enemy. He often turned his eyes wiſhfully to Italy, accuſing gods and men of his misfortunes, and calling down a thouſand curſes, ſays † Livy, upon himſelf, for not having marched his ſoldiers directly to Rome, after the battle of Cannæ, whilſt they were ſtill reeking with the blood of its citizens.

At Rome the ſenate, greatly diſſatisfied with the excuſes made by the Carthaginian deputies, in juſtification of their republic, and the ridiculous offer of their adhering, in its name, to the treaty of Lutatius; thought proper to refer the deciſion of the whole to Scipio, who, being on the ſpot, could beſt judge what conditions beſt ſuited the welfare of the ſtate.

About the ſame time, Octavius the prætor ſailing from Sicily with two hundred veſſels of burden, was attacked near Carthage by a furious ſtorm which diſperſed all his fleet. The citizens not bearing to ſee ſo rich a prey eſcape them, demanded importunately that the Carthaginian fleet might ſail out and ſeize it. The ſenate, after a faint reſiſtance, complied. Aſdrubal ſailing out of the harbour, ſeized the greateſt part of the Roman ſhips, and brought them to Carthage, although the truce was ſtill ſubſiſting.

Scipio ſent deputies to the Carthaginian ſenate, to complain of this, but they were little regarded. Hannibal's approach had revived their courage, and filled them with great hopes. The deputies were even in great danger of being ill treated by the populace. They therefore demanded a convoy, which was granted, and accordingly two ſhips of the republic attended them. But the magiſtrates, who were abſolutely againſt peace, and determined to renew the war, gave private orders to Aſdrubal (who was with the fleet near Utica) to attack the Roman galley when it ſhould arrive in the river Bagrada near the

deos homineſque accuſantem, in ſe quoque ac ſuum ipſius caput execratum, *Quod non cruentum ab Cannenſi victoria militem Romam duxiſſet.* Liv. l. 30. n. 20.

† *Livy ſuppoſes however, that this delay was a capital error in Hannibal, which he himſelf afterwards regretted.*

the Roman camp, where the convoy was ordered to leave them. He obeyed the order, and ſent out two galleys againſt the embaſſadors, who nevertheleſs made their eſcape, but with difficulty and danger.

This was a freſh ſubject for a war between the two nations, who now were more animated, or rather more exaſperated one againſt the other than ever; the Romans, from the ſtrong deſire they had to revenge ſo black a perfidy; and the Carthaginians, from a perſuaſion that they were not now to expect a peace.

At the ſame time Lælius and Fulvius, who carried the full powers with which the ſenate and people of Rome had inveſted Scipio, arrived in the camp, accompanied by the deputies of Carthage. As the Carthaginians had not only infringed the truce, but violated the law of nations, in the perſon of the Roman embaſſadors; it was natural that their principals ſhould order the Carthaginian deputies to be ſeized by way of reprizal. However, Scipio *, more attentive to the Roman generoſity, than to the demerits of the Carthaginians, in order not to deviate from the principles and maxims of his own countrymen, nor his own character, diſmiſſed the deputies without offering them the leaſt injury. So aſtoniſhing an inſtance of moderation, and at ſuch a juncture, terrified the Carthaginians, and even put them to the bluſh; and made Hannibal himſelf entertain a ſtill higher idea of a general, who, to the diſhonourable practices of his enemies, oppoſed only a rectitude and greatneſs of ſoul, that was ſtill more worthy of admiration, than all his military virtues.

In the mean time, Hannibal, being ſtrongly importuned by his fellow citizens, advanced forward into the country; and arriving at Zama, which is five days march from Carthage,

* Ἐσκοπεῖτο παρ' αὐτῷ συλλογιζόμενος, ὡς οὔτω τί δίον παθεῖν Καρχηδονίους, ὡς τί δίον ἦν πρᾶξαι Ῥωμαίους. Polyb. l. 15. p. 965. Ed. Gronov.

Quibus Scipio. Etſi non induciarum modo fides, ſed etiam jus gentium in legatis violatum eſſet; tamen ſe nihil nec inſtitutis populi Romani nec ſuis moribus indignum in iis facturum eſſe. *Liv.* l. 30. n. 25.

thage, he there pitched his camp. He thence ſent out ſpies to obſerve the poſture of the Romans. Scipio having ſeized theſe, ſo far from puniſhing them, only commanded them to be led about the Roman camp, in order that they might take an exact ſurvey of it, and then ſent them back to Hannibal. The latter knew very well whence ſo noble an aſſurance flowed. After the ſtrange reverſes he had met with, he no longer expected that fortune would again be propitious. Whilſt every one was exciting him to give battle, himſelf only meditated a peace. He flattered himſelf that the conditions of it would be more honourable for him, as he was at the head of an army; and as the fate of arms might ſtill appear uncertain. He therefore ſent to deſire an interview with Scipio, which accordingly was agreed to, and the time and place fixed.

The interview between Hannibal and Scipio in Africa, followed by a battle.

(*u*) Theſe two generals, who were not only the moſt illuſtrious of their own age, but worthy of being ranked with the moſt renowned princes and warriors that had ever lived, meeting at the place appointed, continued for ſome time in a deep ſilence, as tho' they were aſtoniſhed, and ſtruck with a mutual admiration at the ſight of each other. At laſt Hannibal ſpoke, and after having praiſed Scipio in the moſt artful and delicate manner, he gave a very lively deſcription of the ravages of the war, and the calamities in which it had involved both the victors and the vanquiſhed. He conjured him, not to ſuffer himſelf to be dazzled by the ſplendor of his victories. He repreſented to him, that how ſucceſsful ſoever he might have hitherto been, he ought however to tremble at the inconſtancy of fortune: That without going far back for examples, he himſelf, who was then ſpeaking to him, was a glaring proof of this; That Scipio was at that time what himſelf (Hannibal) had been at Thraſymenus and Cannæ: That he ought to make a better uſe of opportunity than himſelf had

(*u*) A. M. 3803. Rome, 547. Polyb. l. 15. p. 694—703. Liv. l. 30. n. 29—35.

had done, and conſent to peace, now it was in his power to propoſe the conditions of it. He concluded with declaring, that the Carthaginians would willingly reſign Sicily, Sardinia, Spain, and all the iſlands between Africa and Italy, to the Romans. That they muſt be forced, ſince ſuch was the will of the gods, to confine themſelves to Africa; whilſt they ſhould ſee the Romans extending their conqueſts to the moſt remote regions, and obliging all nations to pay obedience to their laws.

Scipio anſwered in few words, but not with leſs dignity. He reproached the Carthaginians for their perfidy, in plundering the Roman galleys before the truce was expired. He imputed to them only, and to their injuſtice, all the calamities with which the two wars had been attended. After thanking Hannibal for the admonition he gave him, with regard to the uncertainty of human events; he concluded with deſiring him to prepare for battle, unleſs he choſe rather to accept of the conditions that had been already propoſed; to which (he obſerved) ſome others would be added, in order to puniſh the Carthaginians for their having violated the truce.

Hannibal could not prevail with himſelf to accept theſe conditions, and the generals left one another, with the reſolution to decide the fate of Carthage by a general battle. Each commander exhorted his troops to fight valiantly. Hannibal enumerated the victories he had gained over the Romans; the generals he had ſlain, the armies he had cut to pieces. Scipio repreſented to his ſoldiers, the conqueſts of both the Spains, his ſucceſſes in Africa; and the tacit confeſſion the enemies themſelves made of their weakneſs, by thus coming to ſue for peace. All this he * ſpoke with the tone and air of a conqueror. Never were motives more prevalent to prompt troops to behave gallantly. This day was to compleat the glory of the one or the other of the generals; and to decide whether Rome or Carthage was to preſcribe laws to all other nations.

* Celſus hæc corpore vultuque ita læto, ut viciſſe jam crederes, dicebat. *Liv.* l. 30. n. 32.

I ſhall not undertake to deſcribe the order of the battle, nor the valour of the forces on both ſides. The reader will naturally ſuppoſe, that two ſuch experienced generals did not forget any circumſtance, which could contribute to the victory. The Carthaginians, after a very obſtinate fight, were obliged to fly, leaving twenty thouſand men on the field of battle, and the like number of priſoners were taken by the Romans. Hannibal eſcaped in the tumult, and entering Carthage, owned that he was irrecoverably overthrown, and that the citizens had no other choice left, but to accept of peace on any conditions. Scipio beſtowed great elogiums on Hannibal, chiefly with regard to his capacity in taking advantages, his manner of drawing up his army, and giving out his orders in the engagement; and he affirmed, that Hannibal had this day ſurpaſſed himſelf, although the ſucceſs had not anſwered his valour and conduct.

With regard to himſelf, he well knew how to make a proper advantage of the victory, and the conſternation with which he had filled the enemy. He commanded one of his lieutenants to march his land-army to Carthage, whilſt himſelf prepared to ſail the fleet thither.

He was not far from the city, when he met a veſſel covered with ſtreamers and olive-branches, bringing ten of the moſt conſiderable perſons of the ſtate, as embaſſadors to implore his clemency. However, he diſmiſſed them without making any anſwer, and bid them come to him at Tunis where he ſhould halt. The deputies of Carthage, being thirty in number, came to him at the place appointed, and ſued for peace in the moſt ſubmiſſive terms. He then called a council there, the majority of which were for razing Carthage, and treating the inhabitants with the utmoſt ſeverity. But the conſideration of the time which muſt neceſſarily be employed before ſo ſtrongly fortified a city could be taken; and Scipio's fear, leſt a ſucceſſor might be appointed him whilſt he ſhould be employed in the ſiege, made him incline to clemency.

A peace concluded between the Carthaginians and the Romans. The end of the ſecond Punic war.

(*x*) The conditions of the peace dictated by Scipio to the Carthaginians were, "That the Carthaginians ſhould continue free, and preſerve their laws, their territories and the "cities they poſſeſſed in Africa before the war——That "they ſhould deliver up to the Romans, all deſerters, ſlaves, "and captives belonging to them——all their ſhips, except "ten Triremes; all their tame elephants, and that they "ſhould not train up any more for war.——That they ſhould "not make war out of Africa, nor even in that country, "without firſt obtaining leave for that purpoſe from the Roman people——Should reſtore to Maſiniſſa all they had "diſpoſſeſſed either him or his anceſtors of——Should furniſh money and corn to the Roman auxiliaries, till their "embaſſadors ſhould be returned from Rome——Should "pay to the Romans ten thouſand Euboic talents * of ſilver "in fifty annual payments; and give an hundred hoſtages "who ſhould be nominated by Scipio. And in order that "they might have time to ſend to Rome, it was agreed to "grant them a truce, upon condition that they ſhould reſtore "the ſhips taken during the former, without which they "were not to expect either a truce or peace."

When

(*x*) Polyb. l. 15. p. 704—707. Liv. l. 30. n. 36—44.

* *Ten thouſand Attic talents make thirty millions French money. Ten thouſand Euboic talents make ſomething more than twenty-eight millions, thirty-three thouſand livres: Becauſe, according to Budæus, the Euboic talent is equivalent but to fifty-ſix minæ and ſomething more, whereas the Attic talent is worth ſixty minæ.*

Or otherwiſe thus calculated in Engliſh money.

According to Budæus, the Euboic talent is —— 56 *Minæ.*
56 *Minæ reduced to Engliſh money* —— —— —— 175 l.
Conſequently 10000 *Euboic talents make* —— 1,750,000.
So that the Carthaginians paid annually —— 35000 l.
This calculation is as near the truth as it can well be brought, the Euboic talent being ſomething more than 56 *minæ.*

When the deputies were returned to Carthage, they laid before the ſenate the conditions dictated by Scipio. But they appeared ſo intolerable to Giſgo, that riſing up, he made a ſpeech, in order to diſſuade his citizens from accepting a peace on ſuch ſhameful terms. Hannibal, provoked at the calmneſs with which ſuch an orator was heard, took Giſgo by the arm, and dragged him from his ſeat. A behaviour ſo outrageous, and ſo remote from the manners of a free city like Carthage, raiſed an univerſal murmur. Hannibal himſelf was vexed when he reflected on what he had done, and immediately made an apology for it. "As I left, ſays he, your "city at nine years of age, and did not return to it till after "thirty-ſix years abſence, I had full leiſure to learn the arts "of war, and flatter myſelf that I have made ſome improve-"ment in them. As for your laws and cuſtoms, 'tis no "wonder I am ignorant of them, and I therefore deſire "you to inſtruct me in them." He then expatiated on the neceſſity they were under of concluding a peace. He added, that they ought to thank the gods for having prompted the Romans to grant them a peace even on theſe conditions. He diſcovered to them the great importance of their uniting in opinion; and of not giving an opportunity, by their diviſions, for the people to take an affair of this nature under their cognizance. The whole city came over to his opinion, and accordingly the peace was accepted. The ſenate made Scipio ſatisfaction with regard to the ſhips demanded by him; and, after obtaining a truce for three months, they ſent embaſſadors to Rome.

Theſe Carthaginians, who were all venerable for their years and dignity, were admitted immediately to audience. Aſdrubal, ſurnamed Hœdus, who was ſtill an irreconcileable enemy to Hannibal and his faction, ſpoke firſt; and after having excuſed, to the beſt of his power, the people of Carthage, by imputing the rupture to the ambition of ſome particular perſons; he added, that had the Carthaginians liſtened to his counſels and thoſe of Hanno, they would have been able to grant the Romans the peace for which they now were obliged

to

to ſue. "But *, continued he, wiſdom and proſperity are "very rarely found together. The Romans are invincible "becauſe they never ſuffer themſelves to be blinded by good "fortune. And it would be ſurprizing ſhould they act other-"wiſe. Succeſs dazzles thoſe only to whom it is new and "unuſual; whereas the Romans are ſo much accuſtomed to "conquer, that they are almoſt inſenſible to the charms of "victory; and it may be ſaid for their glory, that they "have extended their empire, in ſome meaſure, more by "the humanity they have ſhewn to the conquered, than by "the conqueſt itſelf." The other embaſſadors ſpoke with a more plaintive tone of voice, and repreſented the calamitous ſtate to which Carthage was going to be reduced, and the grandeur and power from which it was fallen.

The ſenate and peaple being equally inclined to peace, ſent full powers to Scipio to conclude it; left the conditions to that general, and permitted him to march back his army, after the treaty ſhould be concluded.

The embaſſadors deſired leave to enter the city, to redeem ſome of their priſoners, and they found about two hundred whom they deſired to ranſom. But the ſenate ſent them to Scipio, with orders that they ſhould be reſtored without any pecuniary conſideration, in caſe a peace ſhould be concluded.

The Carthaginians, on the return of their embaſſadors, concluded a peace with Scipio, on the terms he himſelf had preſcribed. They then delivered up to him more than five hundred ſhips, all which he burnt in ſight of Carthage: a lamentable ſight to the inhabitants of that ill-fated city! He ſtruck off the heads of the allies of the Latin name, and hanged

* Raro ſimul hominibus bonam fortunam bonamque mentem dari. Populum Romanum eo invictum eſſe, quod in ſecundis rebus ſapere & conſulere meminerit. Et hercle mirandum fuiſſe ſi aliter facerent. Ex inſolentia, quibus nova bona fortuna ſit, impotentes lætitia inſanire: Populo Romano uſitata ac prope obſoleta ex victoria gaudia eſſe; ac plus pene parcendo victis, quam vincendo, imperium auxiſſe. *Liv.* l. 30. n. 42.

hanged all the citizens who were ſurrendered up to him, as deſerters.

When the time for the payment of the firſt tax impoſed by the treaty was expired, as the funds of the government were exhauſted by this long and expenſive war; the difficulty which would be found to levy ſo great a ſum, threw the ſenate into a melancholy ſilence, and many could not refrain even from tears. It is ſaid that Hannibal laughing was reproached by Aſdrubal Hœdus, for thus inſulting his country in its affliction, which he had brought upon it. "Were it poſſible, ſays Hannibal, for my heart to be ſeen, and that as clearly as my countenance; you would then find, that this laughter which offends ſo much, flows not from an intemperate joy, but from a mind almoſt diſtracted with the publick calamities. But is this laughter more unſeaſonable than your unbecoming tears? Then, then, ought you to have wept, when your arms were ingloriouſly taken from you, your ſhips burnt, and you were forbid to engage in any foreign wars. This was the mortal blow which laid us proſtrate.——We are ſenſible of the publick calamity, ſo far only as we have a perſonal concern in it; and the loſs of our money gives us the moſt pungent ſorrow. Hence it was, that when our city was made the ſpoil of the victor; when it was left diſarmed and defenceleſs amidſt ſo many powerful nations of Africa who had at that time taken the field, not a groan, not a ſigh was heard. But now, when you are called on for a poll-tax, you bewail and lament as if all were loſt. Alas! I only wiſh that the ſubject of this day's fear, does not ſoon appear to you the leaſt of your misfortunes."

Scipio, after all things were concluded, embarked in order to return to Italy. He arrived at Rome, thro' crouds of people, whom curioſity had drawn together to behold his march. The moſt magnificent triumph that Rome had ever ſeen was decreed him, and the ſurname of Africanus was beſtowed upon this great man; an honour till then unknown, no perſon before him having aſſumed the name of a vanquiſhed nation.

nation. (y) Such was the concluſion of the ſecond Punic war, after having laſted ſeventeen years.

A ſhort reflection on the government of Carthage, in the time of the ſecond Punic war.

I ſhall conclude the particulars which relate to the ſecond Punic war, with a reflection of (z) Polybius, which will ſhow the difference between the two commonwealths. It may be affirmed, in ſome meaſure, that at the beginning of the ſecond Punic war, and in Hannibal's time, Carthage was in its decline. The flower of its youth, and its ſprightly vigour were already diminiſhed. It had begun to fall from its exalted pitch of power, and was inclining towards its ruin: Whereas Rome was then, as it were, in its bloom and ſtrength of life, and ſwiftly advancing to the conqueſt of the univerſe. The reaſon of the declenſion of the one, and the riſe of the other, is taken, by Polybius, from the different form of government eſtabliſhed in theſe commonwealths, at the time we are now ſpeaking of. At Carthage, the common people had ſeized upon the ſovereign authority with regard to publick affairs, and the advice of their antient men or magiſtrates were no longer liſtened to: all affairs were tranſacted by intrigue and cabal. To take no notice of the artifices which the faction oppoſite to Hannibal employed, during the whole time of his command, to perplex him; the ſingle inſtance of burning the Roman veſſels during a truce, a perfidious action to which the common people compelled the ſenate to lend their name and aſſiſtance, is a proof of Polybius's aſſertion. On the contrary, at this very time, the Romans paid the higheſt regard to their ſenate, that is, to a body compoſed of the greateſt ſages; and their old men were liſtened to and revered as oracles. It is well known that the Roman people were exceedingly jealous of their authority, and eſpecially in that part of it which related to the election of magiſtrates. (a) A century of young men, who by lot were to give the firſt vote,

(y) A. M. 3804. Carth. 646. Rome, 548. Ant. J. C. 200. (z) L. 6. p. 493, 494. (a) Liv. l. 24. n. 8 & 9.

which generally directed all the reſt, had nominated two conſuls. On the bare remonſtrance of Fabius *, who repreſented to the people, that in a tempeſt, like that with which Rome was then ſtruggling, the ableſt pilots ought to be choſen to ſteer their common ſhip, the republic; upon this, I ſay, the century returned to their ſuffrages, and nominated other conſuls. Polybius, from this diſparity of government, infers, that a people, thus guided by the prudence of old men, could not fail of prevailing over a ſtate which was governed wholly by the giddy multitude. And indeed, the Romans, under the guidance of the wiſe counſels of their ſenate, gained at laſt the ſuperiority with regard to the war conſidered in general, though they were defeated in ſeveral particular engagements; and eſtabliſhed their power and grandeur on the ruin of their rivals.

The interval between the ſecond and third Punic war.

This interval, though conſiderable enough with regard to its duration, ſince it took up above fifty years, is very little remarkable as to the events which relate to Carthage. They may be reduced to two heads; of which the one relates to the perſon of Hannibal, and the other to ſome particular differences between the Carthaginians and Maſiniſſa king of the Numidians. We ſhall treat both ſeparately, but with no great extent.

SECT. I. *Continuation of the hiſtory of Hannibal.*

WHEN the ſecond Punic war was ended, by the treaty of peace concluded with Scipio, Hannibal, as he himſelf obſerved in the Carthaginian ſenate, was forty-five years of age. What we have farther to ſay of this great man, includes the ſpace of twenty-five years.

Han-

* Quilibet nautarum rectorumque tranquillo mari gubernare poteſt: Ubi ſæva orta tempeſtas eſt, ac turbato mari rapitur vento navis, tum viro & gubernatore opus eſt. Non tranquillo navigamus, ſed jam aliquot procellis ſubmerſi pene ſumus. Itaque quis ad gubernacula ſedeat, ſumma cura providendum ac præcavendum nobis eſt.

Hannibal undertakes and compleats the reformation of the courts of juſtice, and the treaſury of Carthage.

After the concluſion of the peace, Hannibal, at leaſt in the beginning, was greatly reſpected in Carthage, where he filled the firſt employments of the ſtate with honour and applauſe. (*b*) He headed the Carthaginian forces in ſome wars againſt the Africans: but the Romans, to whom the very name of Hannibal gave uneaſineſs, not being able to ſee him in arms, made complaints on that account, and accordingly he was recalled to Carthage.

(*c*) On his return he was appointed prætor, which ſeems to have been a very conſiderable employment, as well as of great authority. Carthage is therefore going to be, with regard to him, a new theatre, as it were, on which he will diſplay virtues and qualities of a quite different nature from thoſe we have hitherto admired in him, and which will finiſh the picture of this illuſtrious man.

Eagerly deſirous of reſtoring the affairs of his afflicted country to their former happy condition, he was perſuaded, that the two moſt powerful methods to make a ſtate flouriſh, were, an exact and equal diſtribution of juſtice to all people in general, and a faithful management of the publick finances. The former, by preſerving an equality among the citizens, and making them enjoy ſuch a delightful, undiſturbed liberty, under the protection of the laws, as fully ſecures their honour, their lives, and properties; unites the individuals of the commonwealth more cloſely together, and attaches them more firmly to the ſtate, to which they owe the preſervation of all that is moſt dear and valuable to them. The latter, by a faithful adminiſtration of the publick revenues, ſupplies punctually the ſeveral wants and neceſſities of the ſtate; keeps in reſerve a never-failing reſource for ſudden emergencies, and prevents the people from being burdened with new taxes, which are rendered neceſſary by extravagant profuſion, and which chiefly contribute to make men harbour an averſion for a government.

(*b*) Corn. Nep. in Annib. c. 7. (*c*) A. M. 3810. Rome, 554.

Hannibal ſaw with great concern, the irregularities which had crept equally into the adminiſtration of juſtice, and the management of the finances. Upon his being nominated prætor, as his love for regularity and order made him uneaſy at every deviation from it, and prompted him to uſe his utmoſt endeavours to reſtore it; he had the courage to attempt the reformation of this double abuſe, which drew after it a numberleſs multitude of others, without dreading, either the animoſity of the old faction that oppoſed him, or the new enmity which his zeal for the republick muſt neceſſarily raiſe.

(*d*) The judges exerciſed the moſt cruel rapine with impunity. They were ſo many petty tyrants, who diſpoſed, in an arbitrary manner, of the lives and fortunes of the citizens; without there being the leaſt probability of putting a ſtop to their injuſtice, becauſe they held their commiſſions for life, and mutually ſupported one another. Hannibal, as prætor, ſummoned before his tribunal an officer, belonging to the bench of judges, who openly abuſed his power. Livy tells us, that he was a queſtor. This officer, who was of the oppoſite faction to Hannibal, and had already aſſumed all the pride and haughtineſs of the judges, among whom he was to be admitted at the expiration of his preſent office, inſolently refuſed to obey the ſummons. Hannibal was not of a diſpoſition to ſuffer an affront of this nature tamely. Accordingly he cauſed him to be ſeized by a lictor, and brought him before the aſſembly of the people. There, not ſatisfied with levelling his reſentment againſt this ſingle officer, he impeached the whole bench of judges; whoſe inſupportable and tyrannical pride was not reſtrained, either by the fear of the laws, or a reverence for the magiſtrates. And, as Hannibal perceived that he was heard with pleaſure, and that the loweſt and moſt inconſiderable of the people diſcovered on this occaſion, that they were no longer able to bear the inſolent pride of theſe judges, who ſeemed to have a deſign upon their liberties; he propoſed a law (which accordingly paſſed) by which it was enacted, that new judges ſhould be choſen annually;

(*d*) Liv. l. 33. n. 46.

nually; with a clauſe, that none ſhould continue in office beyond that term. This law, at the ſame time that it acquired him the friendſhip and eſteem of the people, drew upon him, proportionably, the hatred of the greateſt part of the grandees and nobility.

(*e*) He attempted another reformation, which created him new enemies, but gained him great honour. The publick revenues were either ſquandered away by the negligence of thoſe who had the management of them, or were plundered by the chief men of the city, and the magiſtrates; ſo that money being wanting to pay the annual tribute due to the Romans, the Carthaginians were going to levy it upon the people in general. Hannibal, entring into a large detail of the publick revenues, ordered an exact eſtimate of them to be laid before him; enquired in what manner they had been applied; the employments and ordinary expences of the ſtate; and having diſcovered, by this enquiry, that the publick funds had been in a great meaſure embezzled, by the fraud of the officers who had the management of them; he declared and promiſed in a full aſſembly of the people, that, without laying any new taxes upon private men, the republick ſhould hereafter be enabled to pay the tribute to the Romans; and he was as good as his word. The farmers of the revenues, whoſe plunder and rapine he had publickly detected, having accuſtomed themſelves hitherto to fatten upon the ſpoils of their country, exclaimed * vehemently againſt theſe regulations, as if their own property had been forced out of their hands, and not the ſums they had plundered from the publick.

The retreat and death of Hannibal.

(*f*) This double reformation of abuſes raiſed great clamours againſt Hannibal. His enemies were writing inceſſantly

(*e*) Liv. l. 33. n. 46, 47.

(*f*) Ib. l. 23. n. 45—49.

* Tum vero iſti quos paverat per aliquot annos publicus peculatus, velut bonis ereptis non furto eorum manibus extorto, infenſi & irati, Romanos in Annibalem, & ipſos cauſam odii quærentes, inſtigabant. *Liv.*

ſantly to the chief men, or their friends, at Rome, to inform them, that he was carrying on a ſecret intelligence with Antiochus king of Syria; that he frequently received couriers from him; and that this prince had privately diſpatched agents to Hannibal, to concert with him, the meaſures for carrying on the war he was meditating: That as ſome animals are ſo extremely fierce, that it is impoſſible ever to tame them; in like manner this man, was of ſo turbulent and implacable a ſpirit, that he could not brook eaſe, and therefore would ſooner or later break out again. Theſe informations were liſtened to at Rome; and as the tranſactions of the preceding war had been begun and carried on almoſt ſolely by Hannibal, they appeared the more probable. However, Scipio ſtrongly oppoſed the violent meaſures which the ſenate were going to take, on their receiving this intelligence, by repreſenting it as derogatory to the dignity of the Roman people, to countenance the hatred and accuſations of Hannibal's enemies; to ſupport, with their authority, their unjuſt paſſions; and obſtinately to purſue him even to the very heart of his country; as though the Romans had not humbled him ſufficiently, in driving him out of the field, and forcing him to lay down his arms.

But notwithſtanding theſe prudent remonſtrances, the ſenate appointed three commiſſioners to go and make their complaints to Carthage, and to demand that Hannibal ſhould be delivered up to them. On their arrival in that city, though other things were ſpeciouſly pretended, yet Hannibal was perfectly ſenſible that himſelf only was aimed at. The evening being come, he conveyed himſelf on board a ſhip, which he had ſecretly provided for that purpoſe; on which occaſion he bewailed his country's fate more than his own. *Sæpius patriæ quam* * *ſuorum eventus miſeratus.* This was the eighth year after the concluſion of the peace. The firſt place he landed at was Tyre, where he was received as in his ſecond country, and had all the honours paid him which were due to his exalted merit. (g) After ſtaying ſome

(g) A. M. 3812. Rome, 556.

* *It ſhould, methinks, be* ſuos.

ſome days here, he ſet out for Antioch, which the king had lately left, and from thence waited upon him at Epheſus. The arrival of ſo renowned a general gave great pleaſure to the king; and did not a little contribute to determine him to engage in war againſt Rome; for hitherto he had appeared wavering and uncertain on that head. (*b*) In this city a philoſopher, who was looked upon as the greateſt orator of Aſia, had the imprudence to harangue before Hannibal, on the duties of a general, and the rules of the art-military. The ſpeech charmed the whole audience. But Hannibal being aſked his opinion of it, "I have ſeen," ſays he, "many old dotards in my life, but this exceeds them "all †".

The Carthaginians, juſtly fearing that Hannibal's eſcape would certainly draw upon them the arms of the Romans, ſent them advice that Hannibal was withdrawn to Antiochus *. The Romans were very much diſturbed at this news, and the king might have turned it extremely to his advantage, had he known how to make a proper uſe of it.

(*i*) The firſt counſel that Hannibal gave him at this time, and which he frequently repeated afterwards, was, to make Italy

(*b*) Cic. de Orat. l. 2. n. 75, 76. (*i*) Liv. l. 34. n. 60.

† Hic Pœnus libere reſpondiſſe fertur, multos ſe deliros ſenes ſæpe vidiſſe: Sed qui magis quam Phormio deliraret vidiſſe neminem. Stobæus *Serm.* lii. *gives the following account of this matter.* Ἀνίβας ἀκούσας Στοϊκῦ τινος ἐπιχειροῦντος, ὅτι ὁ σοφὸς μόνος στρατηγός ἐστιν, ἐγέλασε, νομίζων ἀδύνατον εἶναι ἐκτὸς τῆς δι' ἔργων ἐμπειρίας τὴν ἐν τούτοις ἐπιστήμην ἔχειν. i. e. *Hannibal hearing a Stoic philoſopher undertake to prove, that the wiſe man was the only general, laughed, as thinking it impoſſible for a man to have any ſkill in war, without being long practiſed in it.*

* *They did more, for they ſent two ſhips to purſue Hannibal, and bring him back; they ſold off his goods, raz'd his houſe; and, by a publick decree, declared him an exile. Such was the gratitude the Carthaginians ſhewed to the greateſt general they ever had.* Corn. Nep. in vita Hannib. c. 7.

Italy the ſeat of the war. He required an hundred ſhips, eleven or twelve thouſand land-forces, and offered to take upon himſelf the command of the fleet; to croſs into Africa, in order to engage the Carthaginians in the war; and afterwards to make a deſcent upon Italy, during which the king himſelf ſhould be ready to croſs over, with his army, into Italy, whenever it ſhould be thought convenient. This was the only thing proper to be done, and the king approved very much the propoſal at firſt.

(*k*) Hannibal thought it would be expedient to prepare his friends at Carthage, in order to engage them the more ſtrongly in his intereſt. The tranſmitting of particulars, by letters, is not only unſafe, but alſo give an imperfect idea of things, and are never ſufficiently particular. He therefore diſpatched a truſty perſon with ample inſtructions to Carthage. This man was ſcarce arrived in the city, but his buſineſs was ſuſpected. Accordingly, he was watched and followed; and, at laſt, orders were iſſued for his being ſeized. However, he prevented the vigilance of his enemies, and eſcaped in the night; after having fixed, in ſeveral publick places, papers which fully declared the occaſion of his coming among them. The ſenate immediately ſent advice of this to the Romans.

(*l*) Villius, one of the deputies who had been ſent into Aſia, to enquire into the ſtate of affairs there, and if poſſible, to diſcover the real deſigns of Antiochus, found Hannibal in Epheſus. He had many conferences with him, paid him ſeveral viſits, and ſpeciouſly affected to ſhow him a particular eſteem on all occaſions. But his chief aim, by all this artificial behaviour, was, to make him be ſuſpected, and to leſſen his credit with the king, in which he ſucceeded but too well *.

Some

(*k*) Liv. l. 34. n. 61. (*l*) Ibid. l. 35. n. 14. Polyb. l. 3. p. 166, 167. A. M. 3813. Rome, 557.

* *Polybius repreſents this application of Villius to Hannibal, as a premeditated deſign, in order to render him ſuſ-*

(*m*) Some authors affirm, that Scipio was joined in this embaſſy; and they even relate the converſation which that general had with Hannibal. They tell us, that the Roman having aſked him, who, in his opinion, was the greateſt captain that had ever lived; he anſwered, Alexander the Great, becauſe, with a handful of Macedonians, he had defeated numberleſs armies, and carried his conqueſts into countries ſo very remote, that it ſeemed ſcarce poſſible for any man only to travel ſo far. Being afterwards aſked, to whom he gave the ſecond rank; he anſwered, to Pyrrhus: For this king, ſays Hannibal, firſt underſtood the art of pitching a camp to advantage; no commander had ever made a more judicious choice of his poſts, was better ſkilled in drawing up of his forces, or was more happy in winning the affection of foreign ſoldiers; inſomuch that even the people of Italy were more deſirous to have him for their governor than the Romans themſelves, though they had ſo long been ſubject to them. Scipio proceeding, aſked him next, whom he looked upon as the third captain; on which deciſion Hannibal made no ſcruple to give the preference to himſelf. Here Scipio could not forbear laughing: "But what would "you have ſaid, (continued Scipio) had you conquered me? "I would, replied Hannibal, have ranked my ſelf above A-"lexander, Pyrrhus, and all the generals the world ever pro-"duced." Scipio was not inſenſible of ſo refined and delicate a flattery, which he no ways expected; and which, by giving him no rival, ſeemed to inſinuate, that no captain was worthy of being put in compariſon with him.

The anſwer, as told by (*n*) Plutarch, is leſs witty, and not ſo

(*m*) Liv. l. 35. n. 14. Plutarch. in vita Flamin. &c.
(*n*) Plut. in Pyrrho, p. 687.

ſuſpected to Antiochus, becauſe of his intimacy with a Roman. Livy owns, that the affair ſucceeded as if it had been deſigned; but, at the ſame time he gives, for a very obvious reaſon, another turn to this converſation; and ſays, that no more was intended by it, than to ſound Hannibal, and to remove any fears or apprehenſions he might be under from the Romans.

ſo probable. In this author, Hannibal gives Pyrrhus the firſt place, Scipio the ſecond, and himſelf the third.

(o) Hannibal, ſenſible of the coldneſs with which Antiochus received him, ever ſince his conferences with Villius or Scipio, took no notice of it for ſome time, and ſeemed inſenſible of it. But at laſt he thought it adviſeable to come to an eclairciſſement with the king, and to open his mind freely to him. "The hatred (ſays he) which I bear to the Ro-"mans, is known to the whole world. I bound my ſelf to "it, by an oath, from my moſt tender infancy. It was this "hatred that made me draw the ſword againſt Rome during "thirty-ſix years. It was that, even in times of peace, "drove me from my native country, and forced me to ſeek "an aſylum in your dominions. For ever guided and fired "by the ſame paſſion, ſhould my hopes be eluded, I will fly "to every part, of the globe, and rouze up all nations "againſt the Romans. I hate them, will hate them eternal-"ly; and know that they bear me no leſs animoſity. So long "as you ſhall continue in the reſolution to take up arms "againſt that people, you may rank Hannibal in the number "of your beſt friends. But if other councils incline you to "peace, I declare to you, once for all, addreſs yourſelf to "others for counſel and not to me." Such a ſpeech, which came from his heart, and expreſſed the greateſt ſincerity, ſtruck the king, and ſeemed to remove all his ſuſpicions; ſo that he now reſolved to give Hannibal the command of part of his fleet.

(p) But what havock is not flattery capable of making in courts and in the minds of princes? Antiochus was told, "that it was imprudent in him to put ſo much confidence "in Hannibal, an exile, a Carthaginian, whoſe fortune or "genius might ſuggeſt, in one day, a thouſand different "projects to him: That beſides, this very fame which Han-"nibal had acquired in war, and which he conſidered as his pe-"culiar inheritance, was too great for a man who fought on-"ly under the enſigns of another: That none but the king ought

(o) Plut. in Pyrrho, n. 19. (p) Liv. l. 35. n. 32, 43.

"ought to be the general and conductor of the war; and "that it was incumbent on him to draw upon himſelf only "the eyes and attention of all men; whereas, ſhould Han- "nibal be employed, he (a foreigner) would have the glory "of all victories aſcribed to him." *No mind*, * ſays Livy on this occaſion, *are more ſuſceptible of envy, than thoſe whoſe merit is below their birth and dignity; ſuch perſons always abhorring virtue and worth in others, for this reaſon only, becauſe they are ſtrange and foreign to themſelves.* This obſervation was fully verified on this occaſion. Antiochus had been taken on his weak ſide; a low and ſordid jealouſy, which is the defect and characteriſtic of little minds, extinguiſhed every generous ſentiment in that monarch. Hannibal was now ſlighted and laid aſide; however, the latter was greatly revenged on Antiochus, by the ill ſucceſs this prince met with; and ſhowed, how unfortunate that king is, whoſe ſoul is acceſſible to envy, and his ears open to the poiſonous inſinuations of flatterers.

(q) In a council held ſome time after, to which Hannibal, for form ſake, was admitted, he, when it came to his turn to ſpeak, endeavoured chiefly to prove, that Philip of Macedon ought, on any terms, to be invited into the alliance of Antiochus, which was not ſo difficult as might be imagined. "With regard," ſays Hannibal, "to the operations of the "war, I adhere immoveably to my firſt opinion; and had "my counſels been liſtened to before, Tuſcany and Liguria "would now be all in a flame; and Hannibal (a name that "ſtrikes terror into the Romans) in Italy. Though I ſhould "not be very well ſkilled as to other matters, yet the good "and ill ſucceſs I have met with, muſt neceſſarily have "taught me ſufficiently how to carry on a war againſt the "Romans. I have nothing now in my power, but to give

(q) Liv. l. 36. n. 7.

* Nulla ingenia tam prona ad invidiam ſunt, quam eorum qui genus ac fortunam ſuam animis non æquant: Quia virtutem & bonum alienum oderunt. *Methinks it is better to read*, ut bonum alienum.

" you my counſel, and offer you my ſervice. May the gods " give ſucceſs to all your undertakings." Hannibal's ſpeech was received with applauſe, but not one of his counſels were put in execution.

(r) Antiochus, impoſed upon and lulled aſleep by his flatterers, remained quiet at Epheſus, after the Romans had drove him out of Greece; not once imagining, that they would ever attempt to invade his dominions. Hannibal, who was now reſtored to favour, was for ever aſſuring him that the war would ſoon be removed into Aſia, and that he would ſoon ſee the enemy at his gates: That he muſt reſolve, either to abdicate his throne, or oppoſe vigorouſly a people who graſped at the empire of the world. This diſcourſe waked, in ſome little meaſure, the king out of his lethargy, and prompted him to make ſome weak efforts. But as his conduct was unſteady, after ſuſtaining a great many conſiderable loſſes, he was forced to terminate the war by an ignominious peace; one of the articles of which was, that he ſhould deliver up Hannibal to the Romans. However, the latter did not give him opportunity to put it in execution, retiring to the iſland of Crete, to conſider there what courſe it would be beſt for him to take.

(s) The riches he had brought along with him, of which the people of the iſland got ſome notice, had like to have proved his ruin. Hannibal was never wanting in ſtratagems, and he had occaſion to employ them now, to ſave both himſelf and his treaſure. He filled ſeveral veſſels with molten lead, which he juſt covered over with gold and ſilver. Theſe he depoſited in the temple of Diana, in preſence of ſeveral Cretans, to whoſe honeſty, he ſaid, he confided all his treaſure. A ſtrong guard was then poſted on the temple, and Hannibal left at full liberty, from a ſuppoſition that his riches were ſecured. But he had concealed them in hollow ſtatues of braſs *, which he always carried along with him. And

(r) Liv. l. 36. n. 41. (s) Cornel. Nep. in Annib. c. 9. & 10. Juſtin. l. 32. c. 4.

*Theſe ſtatutes were thrown out by him, in a place of public reſort, as things of little value. Corn. Nep.

(*t*) And then, embracing a favourable opportunity he had to make his eſcape, he fled to the court of Pruſias king of Bithynia.

It appears from hiſtory, that he made ſome ſtay in the court of this prince, who ſoon engaged in war with Eumenes king of Pergamus, a profeſſed friend to the Romans. By means of Hannibal, the troops of king Pruſias gained ſeveral victories both by land and ſea.

(*u*) He employed a ſtratagem, of an extraordinary kind, in a ſea-fight. The enemy's fleet, conſiſting of more ſhips than his, he had recourſe to artifice. He put, into earthen veſſels, all kinds of ſerpents, and ordered theſe veſſels to be thrown into the enemy's ſhips. His chief aim in this was, to deſtroy Eumenes; and for that purpoſe, it was neceſſary for him to find out which ſhip he was on board of. This Hannibal diſcovered, by ſending out a boat, upon pretence of conveying a letter to him. Having gained his point thus far, he ordered the commanders of the reſpective veſſels to employ the chief force of their attacks againſt Eumenes's ſhip. They obeyed, and would have taken it, had he not outſailed his purſuers. The reſt of the ſhips of Pergamus ſuſtained the fight with great vigour, till the earthen veſſels had been thrown into them. At firſt they only laughed at this, and were very much ſurpriſed to find ſuch weapons employed againſt them. But ſeeing themſelves ſurrounded with ſerpents which flew out of theſe veſſels, when they flew to pieces, they were ſeized with dread, retired in diſorder, and yielded the victory to the enemy.

(*x*) Services of ſo important a nature, ſeemed to ſecure for ever to Hannibal an undiſturbed aſylum at that prince's court. However, the Romans would not ſuffer him to be eaſy there, but deputed Q. Flaminius to Pruſias, to complain of the protection he gave Hannibal. The latter eaſily gueſſed the motive of this embaſſy, and therefore did not wait till

(*t*) A. M. 3820. Rome, 564. Corn. Nep. in Annib. c. 10, 11. Juſtin. l. 33. c. 4. (*u*) Juſtin. l. 32. c. 4. Cornel. Nep. in vit. Annib. (*x*) Liv. l. 39. n. 51. A. M. 3822. Rome, 566.

his enemies had an opportunity of delivering him up. At firſt he attempted to ſecure himſelf by flight; but perceiving that the ſeven ſecret outlets, which he had contrived in his palace, were all ſeized by the ſoldiers of Pruſias, who, by this perfidy, was deſirous of making his court to the Romans; he ordered the poiſon, which he had long kept for this melancholy occaſion, to be brought him, and taking it in his hand, "Let us," ſaid he, "free the Romans from "the diſquiet with which they have ſo long been tortured, "ſince they have not patience to wait for an old man's "death. The victory which Flaminius gains over a naked, "betrayed man, will not do him much honour. This ſin-"gle day will be a laſting teſtimony of the great degeneracy "of the Romans. Their fathers ſent notice to Pyrrhus, to "deſire he would beware of a traitor who intended to poiſon "him, and that at a time when this prince was at war with "them in the very center of Italy; but their ſons have de-"puted a perſon of conſular dignity, to ſpirit up Pruſias, "impiouſly to murther one, who is not only his friend, but "his gueſt." After calling down curſes upon Pruſias, and having invoked the gods, the protectors and avengers of the ſacred rights of hoſpitality, he ſwallowed the poiſon *, and died at ſeventy years of age.

This year was remarkable for the death of three great men, Hannibal, Philopœmen and Scipio, who had this in common, that they all died out of their native countries by a death little correſpondent to the glory of their actions. The two firſt died by poiſon; Hannibal was betrayed by his hoſt; and Philopæmon being taken priſoner, in a battle againſt the

* *Plutarch, according to his cuſtom, aſſigns him three different deaths. Some, ſays he, relate that having wrapped his cloak about his neck, he ordered his ſervant to fix his knee againſt his buttocks, and not to leave twiſting till he had ſtrangled him. Others ſay, that, in imitation of Themiſtocles and Midas, he drank bulls blood. Livy tells us, that Hannibal drank a poiſon which he always carried about him; and taking the cup into his hands, cried,* Let us free, *&c.* In vita Flaminii.

the Meſſenians, and thrown into a dungeon, was forced to ſwallow a doſe of poiſon. As to Scipio he baniſhed himſelf, to avoid an unjuſt proſecution which was carrying on againſt him at Rome, and ended his days in a kind of obſcurity.

The character and elogium of Hannibal.

This would be the proper place for repreſenting the excellent qualities of Hannibal, who reflected ſo much glory on Carthage. But as I have attempted to draw his character * elſewhere, and to give a juſt idea of him, by making a compariſon between him and Scipio, I think myſelf diſpenſed from giving his elogium at large in this place.

Perſons who devote themſelves to the poſſeſſion of arms, cannot ſpend too much time in the ſtudy of this great man, who is looked upon, by the judges, as the moſt compleat general, in almoſt every reſpect, that ever the world produced.

During the whole ſeventeen years, (the time the war laſted) two errors, only, are objected to him: Firſt, his not marching, immediately after the battle of Cannæ, his victorious army to Rome, in order to beſiege the city: Secondly, his ſuffering their courage to be ſoftened and enervated, during their winter quarters in Capua: errors, which only ſhow, that great men are not ſo in all things; † *ſummi enim ſunt, homines tamen*; and which, perhaps, may be partly excuſed.

But then for theſe two errors, what a multitude of ſhining qualities appear in Hannibal! How extenſive were his views and deſigns, even in his moſt tender years! What greatneſs of ſoul! What intrepidity! What preſence of mind muſt he have poſſeſſed, to be able, even in the fire and heat of action, to take all advantages: with what ſurprizing addreſs muſt he have managed the minds of men, that, amidſt ſo great a variety of nations which compoſed his army, who often were in want both of money and proviſions, his camp was not once diſturbed with any inſurrection, either againſt himſelf, or any of his generals! With what equity, what moderation muſt he have behaved towards his new allies, to prevail ſo

* Vol. II. *Of the method of ſtudying and teaching the Belles Lettres.* † Quintil.

far, as to attach them inviolably to his ſervice, though he was reduced to the neceſſity of making them ſuſtain almoſt the whole burthen of the war, by quartering his army upon them, and levying contributions in their ſeveral countries! In fine, how fruitful muſt he have been in expedients, to be able to carry on, for ſo many years, a war in a remote country, in ſpite of the violent oppoſition made by a powerful domeſtic faction, which refuſed him ſupplies of every kind, and thwarted him on all occaſions! It may be affirmed, that Hannibal, during the whole ſeries of this war, ſeemed the only prop of the ſtate, and the ſoul of every part of the empire of the Carthaginians, who could never believe themſelves conquered, till Hannibal confeſſed that he himſelf was ſo.

But that man muſt know the character of Hannibal very imperfectly, who ſhould conſider him only at the head of armies. The particulars we learn from hiſtory, concerning the ſecret intelligence he held with Philip of Macedon; the wiſe counſels he gave to Antiochus king of Syria; the double regulation he introduced in Carthage, with regard to the management of the public revenues, and the adminiſtration of juſtice, prove, that he was a great ſtateſman in every reſpect. So ſuperior and univerſal was his genius, that it took in all parts of government; and, ſo great was his natural abilities, that he was capable to acquit himſelf in all the various functions of it with glory. Hannibal ſhone as conſpicuouſly in the cabinet as in the field; equally able to fill the civil or the military employments. In a word, he united in his own perſon the different talents and merits of all profeſſions, the ſword, the gown, and the finances.

He had ſome learning; and though he was much employed in military labours, and engaged in ſo many wars, he however found leiſure to cultivate the muſes *. Several ſmart repartees of Hannibal, which have been tranſmitted to us, ſhow, that he had a great fund of natural wit; and this he improved by the moſt polite education that could be beſtowed at

* Atque hic tantus vir, tantiſque bellis diſtrictus, non nihil temporis tribuit litteris, &c. *Corn. Nep. in vit. Hannib. cap.* 13.

at that time, in ſuch a republic as Carthage. He ſpoke Greek tolerably well, and wrote ſome books in that language. His præceptor was a Lacedæmonian (Solſius) who, with Philenius another Lacedæmonian, accompanied him in all his expeditions. Both theſe undertook to write the hiſtory of this renowned warrior.

With regard to his religion and moral conduct, he was not ſo profligate and wicked as he is repreſented by (*y*) Livy, "cruel even to inhumanity, more perfidious than a Carthaginian; regardleſs of truth, of probity, of the ſacred ties of oaths; fearleſs of the gods, and utterly void of religion." *Inhumana crudelitas, perfidia pluſquam Punica; nihil veri, nihil ſancti, nullus deûm metus, nullum jusjurandum, nulla religio.* According to (*z*) Polybius, he rejected a barbarous propoſal that was made him, before he entered Italy, and this was, to eat human fleſh, at a time when his army was in abſolute want of proviſions. (*a*) Some years after, ſo far from treating with barbarity, as he was adviſed to do, the dead body of Sempronius Gracchus which Mago had ſent him; he cauſed his funeral obſequies to be ſolemnized, in preſence of the whole army. We have ſeen him, on many occaſions, ſhowing the higheſt reverence for the gods; and (*b*) Juſtin, who copied Trogus Pompeius, an author worthy of credit, obſerves, that he always ſhowed uncommon wiſdom and continence, with regard to the great number of women taken by him during the courſe of ſo long a war; inſomuch that no one would have imagined he had been born in Africa, where incontinence is the predominant vice of the country. *Pudicitiamque eum tantam inter tot captivas habuiſſe, ut in Africa natum quivis negaret.*

His diſregard of wealth, at a time when he had ſo many opportunities to enrich himſelf by the plunder of the cities he ſtormed, and the nations he ſubdued, ſhows, that he knew the true and genuine uſe which a general ought to make of riches, *viz.* to gain the affection of his ſoldiers, and to attach

(*y*) Lib. 21 n. 4. (*z*) Excerpt. è Polyb. p. 33. (*a*) Excerpt. è Diod. p. 282. Liv. l. 25. n. 17. (*b*) Lib. 32. c. 4.

tach allies to his intereſt, by diffuſing his beneficence on proper occaſions, and not being ſparing in his rewards: a very eſſential quality, and at the ſame time as uncommon in a commander. The only uſe Hannibal made of money was, to purchaſe ſucceſs; firmly perſuaded, that a man who is at the head of affairs, is ſufficiently recompenſed by the glory derived from victory.

* He always led a very regular, auſtere life; and even in times of peace, and in the midſt of Carthage, when he was inveſted with the firſt dignity of the city, we are told that he never uſed to recline himſelf on a bed at meals, as was the cuſtom in thoſe ages, and drank but very little wine. So regular and uniform a life, may ſerve as an illuſtrious example to our commanders, who often include, among the privileges of war, and the duty of officers, the keeping of ſplendid tables, and living luxuriouſly.

But notwithſtanding theſe elogiums, I do not however pretend to juſtify entirely all the errors and defects with which Hannibal is charged. Though he poſſeſſed an aſſemblage of the moſt exalted qualities, it cannot be denied, but that he had ſome little tincture of the vices of his country; and that it would be difficult to excuſe ſome actions and circumſtances of his life. (c) Polybius obſerves, that Hannibal was accuſed of avarice in Carthage, and of cruelty in Rome. He adds, on the ſame occaſion, that people were very much divided in opinion concerning him; and it would be no wonder, as he had made himſelf ſo many enemies in both cities, that they ſhould have drawn him in diſadvantageous colours. But Polybius is of opinion, that though it ſhould be taken for granted, that all the defects with which he is charged are true; we yet ought to conclude, that they were not ſo much owing to his nature and diſpoſition, as to the difficulties with which he

(c) Excerpt. è Polyb. p, 34. & 37.

* Cibi potioniſque deſiderio naturali, non voluptate, modus finitus. *Liv.* l. 21. n. 4.

Conſtat Annibalem nec tum cùm Romano tonantem bello Italia contremuit, nec cùm reverſus Carthaginem ſummum imperium tenuit, aut cubantem cœnaſſe, aut plus quam ſextario vini idultiſſe. *Juſtin.* l. 32. c. 4.

he was ſurrounded, in the courſe of ſo long and laborious a war; and to the complacency he was obliged to ſhow to the general officers, whoſe aſſiſtance he abſolutely wanted, for the execution of his various enterprizes; and whom he was not always able to reſtrain, any more than he could the ſoldiers who fought under them.

SECT. II. *Diſſentions between the Carthaginians and Maſiniſſa king of Numidia.*

AMONG the conditions of the peace granted to the Carthaginians, there was one which imported, that they ſhould reſtore to Maſiniſſa all the territories and cities he poſſeſſed before the war: and further, Scipio, to reward the zeal and fidelity which that monarch had ſhewn with regard to the Romans, had added to his dominions thoſe of Syphax. This preſent afterwards gave riſe to diſputes and quarrels between the Carthaginians and Numidians.

Theſe two princes, Syphax and Maſiniſſa, were both kings in Numidia, but reigned in different parts of it. The ſubjects of Syphax were called Maſæſuli, and their capital was Cirtha. Thoſe of Maſiniſſa were the Maſſyli: but both theſe nations are better known by the name of Numidians, which was common to them. Their principal ſtrength conſiſted in their cavalry. They always rid without Saddles, and ſome even without bridles, whence * Virgil called them *Numidæ infræni*.

(*d*) In the beginning of the ſecond Punic war, Syphax ſiding with the Romans, Gala, the farther of Maſiniſſa, to check the career of ſo powerful a neighbour, thought it his intereſt to join the Carthaginians, and accordingly ſent out againſt Syphax a powerful army under the conduct of his ſon, at that time but ſeventeen years of age. Syphax, being overcome in a battle, in which it is ſaid he loſt thirty thouſand men, eſcaped into Mauritania. However, the face of things was afterwards greatly changed.

Ma-

(*d*) Liv. l. 24. n. 48, 49.
* Æn. l. 4. v. 41.

(*e*) Maſiniſſa, after his father's death, was often reduced to the brink of ruin; being drove from his kingdom by an uſurper; purſued warmly by Syphax; in danger every inſtant of falling into the hands of his enemies; deſtitute of forces, money, and almoſt all things. He was at that time in alliance with the Romans, and the friend of Scipio, with whom he had an interview in Spain. His misfortunes would not permit him to bring great ſuccours to that general. When Lælius arrived in Africa, Maſiniſſa joined him with a few horſe, and from that time was attached inviolably to the Roman intereſt. (*f*) Syphax, on the contrary, having married the famous Sophoniſba, daughter of Aſdrubal, went over to the Carthaginians,

(*g*) The fate of theſe two princes now changed once for all. Syphax loſt a great battle, and was taken alive by the enemy. Maſiniſſa, the victor, beſieged Cirtha, his capital, and took it. But he met with a greater danger in that city than he had faced in the field; and this was Sophoniſba, whoſe charms and endearments he was unable to reſiſt. To ſecure this princeſs to himſelf, he married her; but a few days after, he was obliged to ſend her a doſe of poiſon, as her nuptial preſent; this being the only way left him to keep his promiſe with his queen, and preſerve her from the power of the Romans.

This was a conſiderable error in itſelf, and which muſt neceſſarily diſoblige a nation that was ſo jealous of its authority: but this young prince repaired it glorioufly, by the ſignal ſervices he afterwards did Scipio. (*h*) We obſerved, that after the defeat and capture of Syphax, the dominions of this prince were beſtowed upon him; and that the Carthaginians were forced to reſtore all he poſſeſſed before. This gave riſe to the diviſions we are now going to relate.

(*i*) A territory ſituated towards the ſea-ſide, near the leſſer Syrtis, was the ſubject of thoſe conteſts. The country was very rich, and the ſoil extremely fruitful, a proof of which is,

(*e*) Liv. l. 29. n. 29—34. (*f*) Liv. l. 29. n. [illegible]
(*g*) Idem. l. 30. n. 11, 12. (*h*) Ibid. n. 44. (*i*) Liv. l. 34. n. 62.

is, that the city of Leptis (only) which belonged to that territory, paid daily, a talent, to the Carthaginians by way of tribute. Maſiniſſa had ſeized part of this territory. Each ſide diſpatched deputies to Rome, to plead the cauſe of their ſuperiors before the ſenate. This aſſembly thought proper to ſend Scipio Africanus, with two other commiſſioners, to examine the controverſy upon the ſpot. However, they returned without coming to any reſolution, and left the buſineſs in the ſame uncertain ſtate in which they had found it. Poſſibly they had acted in this manner by order of the ſenate, and had received private inſtructions to favour Maſiniſſa, who was then poſſeſſed of the diſtrict in queſtion.

(*k*) Ten years after, new commiſſioners having been appointed to examine the whole affair, they acted as the former had done, and left the whole undetermined.

(*l*) After the like diſtance of time, the Carthaginians again brought their complaint to the ſenate, but with greater importunity than before. They repreſented, that beſides the lands at firſt conteſted, Maſiniſſa had, during the two preceding years, diſpoſſeſſed them of upwards of ſeventy towns and caſtles. That their hands were bound up by the article of the laſt treaty, which forbid their making war upon any of the allies of the Romans; that they could no longer bear the inſolence, the avarice, and cruelty of that prince: That they were deputed to Rome with three requeſts, (which they deſired might be immediately complied with) *viz.* either to get orders to have the affair examined and decided by the ſenate; or, ſecondly, that they might be permitted to repel force by force, and defend themſelves by arms; or laſtly, that, if favour was to prevail over juſtice, they then entreated the Romans to ſpecify, once for all, which of the Carthaginian lands they were deſirous ſhould be veſted in Maſiniſſa, that they, by this means, might hereafter know what they had to depend on; and that the Roman people would have ſome regard to them, at a time that this prince ſet

(*k*) Liv. l. 40. n. 17, A. M. 3823. Rome 567.
(*l*) Liv. l. n. 42. 23, 24. A. M. 3833. Rome 577.

ſet no other bounds to his pretenſions, but his inſatiable avarice. The deputies concluded with beſeeching the Romans, that if the Carthaginians had been guilty of any crimes (with regard to them) ſince the concluſion of the laſt peace, that they themſelves would puniſh them for it; and not give them up to the wild caprice of a prince, by whom their liberties were made precarious, and their lives inſupportable. After ending their ſpeech, being pierced with grief, they fell proſtrate upon the earth, and burſt into tears; a ſpectacle that moved all who were preſent with compaſſion, and raiſed a violent hatred againſt Maſiniſſa. Guluſſa his ſon, who was then preſent, being aſked, what he had to reply; he anſwered, that his father had not given him any inſtructions, not knowing that any thing would be laid to his charge. He only deſired the ſenate to reflect, that the circumſtance which drew all this hatred upon him from the Carthaginians, was, the inviolable fidelity with which he had always been attached to them. The ſenate, after hearing both ſides, anſwered, that they were inclined to do juſtice to that party to whom it was due: That Guluſſa ſhould ſet out immediately, with their orders to his father, who was thereby commanded to ſend deputies with thoſe of Carthage: That they would do all that lay in their power to ſerve him, but not to the prejudice of the Carthaginians: That it was but juſt the antient limits ſhould be preſerved; and that it was far from being the intention of the Romans, to have the Carthaginians diſpoſſeſſed, during the peace, of thoſe territories and cities which had been left them by the treaty. The deputies of both powers were then diſmiſſed with the uſual preſents.

(*m*) But all theſe aſſurances were but mere words. It is plain that the Romans did not once endeavour to ſatisfy the Carthaginians, or do them the leaſt juſtice; and that they ſpun out the buſineſs, on purpoſe to give Maſiniſſa an opportunity to eſtabliſh himſelf in his uſurpation, and weaken his enemies.

A

(*m*) Polyb. p. 951.

(*n*) A new deputation was ſent to examine the affair upon the ſpot, and Cato was one of the commiſſioners. On their arrival, they aſked the parties if they were willing to abide by their determination. Maſiniſſa readily complied. The Carthaginians anſwered, that they had a fixed rule to which they adhered, and that this was the treaty which had been concluded by Scipio, and deſired that their cauſe might be examined with all poſſible rigour. They therefore could not come to any deciſion. The deputies viſited all the country, aud found it in a very good condition, eſpecially the city of Carthage: And they were ſurprized to ſee it, after being involved in ſuch a calamity, again raiſed to ſo exalted a pitch of power and grandeur. The ſenate was told of this, immediately on the return of the deputies; and declared Rome could never be in ſafety, ſo long as Carthage ſhould ſubſiſt. From this time, whatever affair was debated in the ſenate, Cato always added the following words to his opinion, *I conclude that Carthage ought to be deſtroyed.* This grave ſenator did not give himſelf the trouble to prove, that bare jealouſy of the growing power of a neighbouring ſtate, is a warrant ſufficient for deſtroying a city contrary to the faith of treaties. But Scipio Naſica was of opinion, that the ruin of this city would draw after it that of their commonwealth; becauſe that the Romans, having then no rival to fear, would quit the ancient ſeverity of their manners, and abandon themſelves to luxury and pleaſures, the never failing ſubverters of the moſt flouriſhing empires.

(*o*) In the mean time diviſions broke out in Carthage. The popular faction, being now become ſuperior to that of the grandees and ſenators, ſent forty citizens into baniſhment; and bound the people by an oath, never to ſuffer the leaſt mention to be made of recalling thoſe exiles. They withdrew to the court of Maſiniſſa, who diſpatched Guluſſa and Micipſa, his two ſons, to Carthage, to ſollicit their return. However, the gates of the city were ſhut againſt them, and one of them was cloſely purſued by Hamilcar, one

(*n*) App. de bell. Pun. p. 37. A. M. 3848. Rome 592.
(*o*) App. p. 38.

of the generals of the republic. This gave occaſion to a new war, and accordingly armies were levied on both ſides. A battle was fought; and the younger Scipio, who afterwards ruined Carthage, was ſpectator of it. He had been ſent from Lucullus in Spain, under whom Scipio then fought, to Maſiniſſa, to deſire ſome elephants from that monarch. During the whole engagement, he ſtood upon a neighbouring hill; and was ſurprized to ſee Maſiniſſa, then eighty-eight years of age, mounted (agreeably to the cuſtom of his country) on a horſe without a ſaddle; flying from rank to rank like a young officer, and ſuſtaining the moſt arduous toils. The fight was very obſtinate, and continued all day, but at laſt the Carthaginians gave way. Scipio uſed to ſay afterwards, that he had been preſent at many battles, but at none with ſo much pleaſure as this; having never before beheld ſo formidable an army engage, without any danger or trouble to himſelf. And being very converſant in the writings of Homer, he added, that, till his time, there were but two more who had been ſpectators of ſuch an action, *viz.* Jupiter from mount Ida, and Neptune from Samothrace, when the Greeks and Trojans fought before Troy. I know not whether the ſight of an hundred thouſand men (for ſo many there were) butchering one another, can adminiſter a real pleaſure; or whether ſuch a pleaſure is conſiſtent with the ſentiments of humanity, ſo natural to mankind.

(*p*) The Carthaginians, after the battle was over, entreated Scipio to terminate their conteſt with Maſiniſſa. Accordingly he heard both parties, and the Carthaginians conſented to yield up the territory of Emporium *, which had

(*p*) Idem, p. 40.

been

* *The Emporium, or Emporia, was a country of Africa, on the Leſſer Syrtis, in which Leptis ſtood. No part of the Carthaginian dominions was more fruitful than this.* Polybius, *l.* 1. *ſays, that the revenue that aroſe from this place, was ſo conſiderable, that all their hopes were almoſt founded on it,* ἐν αἷς (*viz. their revenues from Emporia*) εἶχον τὰς μεγίστας ἐλπίδας. *To this was owing their care and ſtate-jealouſy above-mentioned, leſt the Romans ſhould ſail beyond the Fair Promontory, that lay before Carthage; and become acquainted with a country*

been the firſt cauſe of their diviſion; to pay Maſiniſſa two hundred talents of ſilver down, and eight hundred more, at ſuch times as ſhall be agreed. But Maſiniſſa inſiſting on the return of the exiles, they did not come to any deciſion. Scipio, after having paid his compliments, and returned thanks to Maſiniſſa, ſet out with the elephants, for which he had been ſent.

(q) The king, immediately after the battle was over, had blocked up the enemy's camp, which was pitched upon a hill, whither neither troops nor proviſions could come to them. During this interval, there arrived deputies from Rome, with orders from the ſenate to decide the quarrel, in caſe the king ſhould be defeated; otherwiſe, to leave it undetermined, and to give the king the ſtrongeſt aſſurances of the continuation of their friendſhip; and this they did. In the mean time, the famine daily increaſed in the enemy's camp, which being heightened by the plague, occaſioned a new calamity, and made dreadful havock. Being now reduced to the laſt extremity, they ſurrendered to Maſiniſſa, promiſing to deliver up the deſerters, to pay him five thouſand talents of ſilver in fifty years, and reſtore the exiles, notwithſtanding their oaths to the contrary. They all ſubmitted to the ignominious ceremony of paſſing under the yoke *, and were diſmiſſed, with only one ſuit of clothes for each. Guluſſa, to ſatiate his vengeance for the ill treatment, as we before obſerved, he had met with; ſent out, againſt them, a body of cavalry, whom, from their great weakneſs, they could neither eſcape nor reſiſt. So that, of fifty-eight thouſand men, very few returned to Carthage.

(q) Ibid.

country, which might induce them to make the conqueſt of it.

* *Ils furent tous paſſés ſous le joug:* Sub jugum miſſi; *a kind of gallows (made by two forked ſticks, ſtanding upright) was erected, and a ſpear laid acroſs, under which vanquiſhed enemies were obliged to paſs.* Feſtus.

The end of VOL. II.